NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment-----Without Compromise.

VOLUME VIII.---NO. 38. NEW-YORK, THURSDAY, FEBRUARY 17, 1848. WHOLE NUMBER 402.

PUBLISHED WEEKLY,
BY THE
AMERICAN A. S. SOCIETY.
At 142 Nassau Street, New-York.

SYDNEY HOWARD GAY, Editor.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to the Editor.

☞ Donations to the Treasury of the American Anti Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. Gay, Assistant Treasurer, at New-York.

TERMS.—One Dollar per annum: Strictly in advance in all cases.

H. M. HENRY, PRINTER.

Selections.

SPEECH

Of Mr. Palfrey, of Massachusetts, on the Political Aspect of the Slave Question. In Committee of the Whole on the state of the Union, January 26th, 1848.

Mr. CHAIRMAN:—On the 22d day of December—a day consecrated to all time by the first pressure of the footsteps of the martyrs of Liberty on the shore of this Western World, desecrated to all time by the consummation, at the other end of this Capitol, of the measures taken by the champions of Slavery for the admission of a foreign nation into this Union, for the purpose of strengthening and perpetuating that institution—the gentleman from North Carolina (Mr. CLINGMAN,) addressed this Committee on what, in the pamphlet publication of his remarks, he has called the Political Aspect of the Slave Question. He treated the subject with great courtesy, fairness, moderation, and dignity. I am not sure that his speech will not permanently connect yet another class of associations with that famous date. I see in it evidence that the time has passed away when it was thought necessary to banish this great question from the deliberations of this Hall. I joyfully accept the omen. I see other indications of the same welcome improvement in the state of feeling around us. It is but a little while since I read two articles in the "Southern Review," on this subject, of which the temper and tone were as commendable as the argument seemed to me fallacious. I understand that there has been a plan for a newspaper in this District, to be devoted to the interests of Southern Slavery. And on the other hand, a plan has not only been projected, but executed, for the establishment of a paper with the opposite design, (The National Era.) It is conducted with distinguished ability, and, I am told, enjoys a wide circulation. There were some threats of violence, I believe, at first, but they came to nothing. The friends of liberty, it seems, have at last a fair field. Give them that, and they ask no favour.

I was not so fortunate, Mr. Chairman, as to hear the whole of the argument of the gentleman from North Carolina, some engagements having called me out of the Hall while he was addressing the Committee. I read the report of it the next morning in the Intelligencer, and came to my seat expecting to make some comments upon it, if an opportunity should occur. But immediately on the reading of the Journal, the death of one of our associates was announced, and the House adjourned over to the next week. For the few days, within the last two weeks, that the House has again been in Committee on the Message, other subjects—Internal Improvements, the Treasury Report, the Mexican War—obtained its attention, and the interest created by the gentleman from North Carolina, in the subject which he treated, had passed away. On the last day but two of the session of the Committee it was revived by the remarks of my friend from New Hampshire, (Mr. Tuck,) and the gentleman from Maryland, (Mr. McLane.) I attempted yesterday to get the floor, but unsuccessfully, till just before the Committee rose.

The gentleman from Maryland, if I understood him, expressed an opinion that the subject of Slavery was unsuitable to be introduced into the discussions of this House. [Mr. McLane assented.] I am of a different mind. I think the gentleman from North Carolina is right upon that point. But, if there be any question about it, I beg it may be remembered that it is not the enemies of Slavery who have introduced the discussion into the proceedings of this Thirtieth Congress of the United States. At the beginning of this Congress, in the very first set speech, if I mistake not, it was introduced by a member from a slaveholding State, representing, as I suppose, a slaveholding constituency. In this Congress it is the South that has thrown down the gauntlet.

I said that, in my opinion, the gentleman from North Carolina was right in introducing the subject; and I am struck with the propriety of the title which he gives to his published remarks—The Political Aspect of the Slave Question. Sir, it is the great political question of the country, and has been from the beginning of this century, though not hitherto so prominent as now. It is the question which underlies all other great questions, and determines their solution.

Sir, the gentleman tells me nothing when he says (page 8) that the free interest of this country is secure, because "the free States are in the ascendancy in all the branches of the Government; and their majority of more than fifty votes on this floor, and in the electoral colleges, is greater than they ever had in former times." It is true, notwithstanding some singular facts, themselves growing out of the fact of the extension of Slavery and of the slave power, under the forms of the Constitution, in a way never contemplated by the framers of that instrument. It is true, notwithstanding, that Ohio and New York together have only 4 Representatives in the other branch of the Legislature, 55 in this, and 59 in the electoral colleges, while fifteen slave States, (all except Virginia,) with an aggregate free population only about as large as the population of New York and Ohio together, have 30 votes in the other House, 78 in this, and 108 in the election of President and Vice President. What the gentleman says is true, notwithstanding this singular distribution of political power, which the introduction of the new slave States has brought about. But it is not all the truth. The gentleman did not intend to disguise anything; but some further facts, bearing on this point, did not suit the purpose of his argument.—The free population of the United States, according to the census of 1840, amounted to not far from fifteen millions; the slaveholders, at a liberal estimate, were not more than three hundred thousand; fourteen millions and a-half against three hundred thousand, a numerical preponderance among the free population, in the proportion of nearly fifty to one, in favour of the free interest.* In the Presidential election of 1844, there were about three millions of voters; between one hundred and one hundred and fifty thousand of these voters were holders of slaves; that is, the majority of non-slaveholding voters over slaveholding, was somewhere between two millions seven hundred thousand and three millions—a disproportion of twenty or thirty to one.

But is the gentleman to be told by me of the power which can be exerted by the concentrated energies of an active oligarchy, spread over a country, intent on a single policy, and bound together by a common intelligence and a common interest—how, with its ever-watchful ambition, it will take the lead of the busy and inert masses—how it can intimidate and overawe the weak, beguile and conciliate the easy, and bribe the mercenary, among those who can influence the public voice? Fifteen years ago there was a great excitement in this country, and a powerful party was organized, against the institution of Free-Masonry. The charge was, (I do not enter into the merits of the controversy,) that that institution had been the cause of the death of a citizen, and that it was an irresponsible power, spread like network over the land, and compacted by oaths and symbols, which gave it an omnipotent unity and secresy of action. But how many more lives of citizens have been sacrificed to the masonry of the slaveholders, and how much more perfect is their mutual understanding, and their combination of power and of activity, than any system of oaths and symbols could create! Slavery exists but in half of the States of this Union. But by the possession of the bulk of the property in those States, and by a virtual monopoly of the means of education, it appropriates to itself the internal government of those States, and their influence beyond their borders. Small as are its comparative numbers, it takes its place in the national councils, as the representative of the aggregate weight of those States. With this weight, and with the skill derived from making politics its study and practice, it comes as a seller into the market of the national patronage—with the retaining fees of fortunes for the basely sordid, and promotion for the basely aspiring. What wonder that, with such advantages, it should find willing and capable tools beyond its own domain? What wonder that it should find means to perplex the simple, and beguile and soothe the good, as well as to enlist and use the selfish? What wonder that it should be able to play off parties against each other, and take to itself effectually the balance of power, and the lion's share of the prizes at stake?

But why reason about it? Look at the facts. I have a statement before me, which, if not punctiliously-exact, is not far from the truth; and it runs as follows:

	From non-slaveholding States.	From slaveholding States.
Presidents*	4 terms.	12 terms.
Judges of Supreme Court	11	17
Attorney Generals	5	14
Speakers of the House	11	21
Presidents of the Senate *pro tem.*	16	61
Foreign Ministers	54	80

While the proportion of cabinet ministers, and of high naval and military officers has been something like the same.

Such is the disproportion in the distribution of offices of emolument and honour, to correspond to a proportion of voters, on the favoured side, of one to twenty or thirty of the whole vote. No matter for the emolument—I speak for the great mass of the people of the free States, the honest people, who are not struggling for the "spoils"—we have other avenues to gain—the ways of industry and of frugality, which we prefer. No matter for the honour. We can find that in the paths of science and letters, in the labours of philanthropy and of public enterprise, and in the offices of a blameless and useful private life. But this accumulation of public offices in one class of hands, represents the accumulation of POLITICAL POWER, and affords the means of perpetuating and extending it.

See how it is exercised. Let me first mention the unutterably heinous law—I can characterize it by no milder epithet—of February 12th, 1793, putting the liberty of every freeman in this nation at the mercy of every paltry town or county magistrate whom the kidnapper may delude or bribe to do his dirty work. If my neighbour sues me for twenty dollars, the Constitution of my country gives me the security of a jury of our peers to pass between us. Not so with my liberty, which I value at more than twenty dollars. Let a stranger come among us of the free States, and claim one of our number as his runaway slave, and let him satisfy, *any how*, some trading justice that his claim is good, and that justice's warrant is valid for him against all the world. The law makes no distinction between white and black men, though, if it did, it would make no difference in the atrocity of the principle. Let the man-stealer get that warrant, and with it he may bring me or any representative from a free State on this floor, to the auction block close by this Capitol, to make our next remove in chains to Natchez or New Orleans. He may take my wife from my side, or my infant from its cradle, and, if I resist, he is armed with the whole power of the country to strike me down. The odious law, by its letter, threatens and insults the Governor of Massachusetts or New York, as much as the darkest menial they employ. Do gentlemen say the law would never be so executed? Be it so. What would prevent it? The law of force, or the fear of force. The standing outrage and indignity, standing on the defiled pages of the statute book, are still the same.

What next? Look at your Cherokee troubles, and your Seminole War. One of those misfortunes of the Cherokees, which led to your driving them off at the cost of the national honour in the violation of sixteen treaties, was, that they were charged with harbouring fugitive slaves. The same was the great sin of the Seminoles in Florida, expiated in a stubborn conflict of seven years' duration, at the price of I know not how many lives, and of at least twenty millions of dollars, (and nobody knows how much more,) of which we of the North had to pay our share, sooner than Southern slaves should get away from their owners.

But time is wasting, and I must pass entirely over many things, and lightly over many others. As to this Political Aspect of the Slave Question, how has it dealt with our right of petition, and our freedom of speech and of the press—the two last belonging to the inheritance of our Anglo-Saxon manhood, the former commonly recognized in the poorest vassal that crouches before a despot's throne. For several years, the petitions of our constituents for the redress of what they felt to be offensive grievances were contemptuously thrown back by a standing regulation of this House; and now the most that we have gained is, that they may go into the hands of the Committee on this District, which Committee, it is just as well understood as if it were formally set down and ordained in your rules and orders, is to do its office by simply burying them out of sight, and taking care that they be no more heard of forever.

Liberty of speech and liberty of the press, what are they worth in nearly half of the States of this Union, if one would exercise them in relation to the great, moral, social, and political question of the time? On that subject, within those borders, who does not know that a man is not to speak or print his mind, except at peril of life and limb? Nor does personal liberty, in certain circumstances, fare better. By the Constitution of Massachusetts, established in 1780, people of colour are *citizens* of that Commonwealth, as much as whites. And by the Federal Constitution, which went into operation in 1789, all "*citizens* of each State are entitled to all privileges and immunities of citizens in the several States."—By the *Constitution* of Massachusetts, I say, freedom is universal within her limits, and citizenship has nothing to do with colour. There was never an act of Emancipation in that Commonwealth. Emancipation took place by force of the organic law.—Three years after its adoption, a coloured man prosecuted a white for assault and battery. The fact was admitted, but justified on the ground that the black was a slave, and that the assault was the lawful chastisement of the master. The court held, that under the clause of the Bill of Rights declaring that "all men are born free and equal, and have certain natural, essential, and inalienable rights, among which may be reckoned the right of enjoying and defending their lives and liberties," (language almost copied from that written by a Virginia pen in the Declaration of Independence,) no such relations as those of master and slave could subsist in Massachusetts. The master was convicted and fined, and Slavery took its last leave of her jurisdiction.

The coloured citizen of Massachusetts goes on his lawful occasions to a Southern State, with just as good a Constitutional right to tread its soil in security and at will, as the heir of its own longest and proudest lineage. But not only is he forbidden by a pseudo-legislation of the place to land there in freedom, he is not permitted even to remain in freedom on board the ship that has conveyed him. He is forced on shore to a prison; and when he is discharged and departs, it is on the payment of a ransom, called the expense of his detention. If he comes a second time, he is scourged. If a third, he is sold into perpetual Slavery. So decrees the so-called law. Massachusetts was uneasy to have her unoffending citizens treated thus. She remonstrated, but to no purpose, except to draw down fresh insult. She could not, nor did she desire, to escape the responsibility of adopting all means in her power for their protection. She sent one of her most respected citizens, a man of admirable wisdom, discretion, dignity, and purity of character, simply to try the question of the validity of those provisions which South Carolina persisted in affirming to be law, though that one of her own eminent sons, who had had cognizance of it on the supreme tribunal of the nation, had said, "on the unconstitutionality of the law, it is not too much to say, that it will not bear argument."*

A new Political Aspect of the Slave Question was now disclosed. The slave question had closed the doors of the Federal courts, to which it belonged to extend the security the Federal Constitution had assured. The Massachusetts lawyer could not reach the bench before which he would have pleaded for the liberty and rights of Massachusetts freemen.—Nor only so. The slave question had yet further aspects for himself. He was expelled, and sent home with indignity, if it were possible for indignity to reach such a man. And laws, so called, were forthwith enacted, making it highly penal henceforward to seek legal redress, in that region, under such circumstances, for the extremest outrages offered to a New England freeman.

Mr. Chairman, we have no present remedy. We cannot raise a regiment, nor fit out a ship, for the maintenance of the rights of those to whom the State owes protection, as much as they owe allegiance to the State. We are disarmed by those compromises of the Constitution, which Massachusetts respects. I shudder while I refer to such expedients; but in other times they would have been resorted to. It may be we shall see hereafter, that these dismal transactions are not merely to be deplored. It is such extravagances that attract attention, arouse indolence, and excite to action. It is a method of Providence, to provide for the ultimate overthrow of great evils, by the practical development of their enormity. The excess of an abuse conducts it to its fate. I said to Mr. Hoar, when I welcomed him back, that I could not wholly regret the annoyances he had endured, for they seemed to belong to that blackest darkness that just precedes the day. I believe it was so; and that while the pen of History was recording that shameful chapter, the pen of Destiny was writing the certain and not distant downfall of the oppressive and insolent institution.

Then came, for the strengthening and perpetuation of Slavery, the disastrous measure of the annexation of Texas, with its long train of *political aspects of the slave question*, long enough already, and still stretching far away into the unknown and threatening future. The first fruit of that proceeding was the repeal of the tariff act of 1842; a measure which took the bread from the mouths of thousands of the working men of the free States, and a measure carried by two votes cast at the other end of this building, by men who had no more Constitutional right to come in and act upon our affairs, than any two who might have been brought over from England, or France, or Algiers. The next blossoming of the tree was in the pending war with Mexico. Gentlemen please themselves with making distinctions between the *occasion* and the *cause* of that war.—But nobody, I take it, doubts that, if Texas had not been annexed, war would not have taken place.—Mr. Calhoun, whose sagacity all the newspapers extol, thought he could set fire to a barrel of gunpowder, and extinguish it when half consumed. He has lived to rue the failure of the hopeful experiment. We have spent an hundred millions of dollars, and are going on spending. No matter for the money, if it had only been buried in the deep blue sea, "deeper than did ever plummet sound," instead of being used to purchase so much disgrace and mischief. But it has been made to carry widowhood and orphanage into thousands of the homes of a sister Republic, the homes of men and women who never injured us. It has been made to carry womanhood and orphanage into thousands of our own American homes—to write a chapter in our history for the execration and loathing of the civilized and Christian world, and the bitter shame of our own wiser posterity.

Of a system which leads to such political results—for, following the gentleman from North Carolina, I have not spoken of it as a question of justice or humanity—that gentleman is the elaborate apologist, and the gentleman from Maryland thinks that it ought to be regarded with respect and deference. The gentleman from North Carolina said, (pages 5, 6,) that it is miscalled a "peculiar institution," for that it is "natural among men," and prevails widely through out the earth. I think he has been reading Rousseau, and learned from his fantastic dreams that the savage state is the natural and blissful state of man. Rather he has been reading Hobbes, and has adopted from that vigorous champion of arbitrary power the doctrine that might makes right, and in his school has contracted a love for Slavery and force, and all that condition of humanity which, in his nervous but not dainty language, the philosopher describes as "without arts, without letters, without manners, without society, and the life of man solitary, disturbed, nasty, brutish, and short." I am not so forgetful of the state of things in the ancient Republics, and in the cultivated communities of the Southern section of this country, as to affirm that Slavery cannot co-exist with a high civilization. But they have no natural or proper affinity. It is only by force of earlier events that they are brought into contact.—Slavery is natural to man, just as it is natural to him to drape himself with fig-leaves and bear-skins. As his rude nature is developed, he invents better arts and tends to a better culture. I know not but it was natural to man, as the Scottish philosopher of the last century maintained, to go on all-fours, and climb trees to regale on acorns. But in the progress of ages he has learned to do better. Liberty, justice, humanity, are natural to man, just as it is natural to him to learn to calculate eclipses, and build marble palaces, and make books of science and poetry, and surround himself with the charms and graces of a refined society. And where is Slavery the "practice of mankind?" Among the highly cultivated communities of the race? In England? In France? Or in Mozambique and Guinea? Sweden, Holland, and Denmark, have at length closed the procession of the civilized nations that have abandoned it. Out of these United States, I know not that it exists in any part of Christendom, except Brazil and the Spanish Colonies. And in those colonies its form is much milder than with us. Of its condition in half-civilized Brazil I cannot speak.

Again: The gentleman urged, to this point, the natural inferiority of the negro race, (page 7.) He has no doubt examined, and knows how to expose, the seeming paradox of those ingenious men who have held that the balance of power was shifted, and the sceptre of the world passed from the coloured to the white race, some twenty-four centuries ago, at the capture of Babylon by the Persians; and I presume he settles that question rightly.

[Mr. Clingman interrupted, and was understood to say he had referred to the Egyptians, and relied on the formation of the Egyptian skull.]

The gentleman speaks of the Egyptians. Undoubtedly he has attended to the curious hint in Herodotus, bearing on that question. The gentleman quotes Appian, a writer not commonly in the hands of professed scholars. He is a reader of Polybius, and has weighed his merits, and those of the other great masters in that department of composition in such exact critical scales as to feel justified in placing him at the head of the list in respect to political sagacity, (page 6.) He cannot have overlooked that singular passage in so common an author as Herodotus, in which the old chronicler has been thought to say, that the ancient Egyptians, the remote source perhaps of Greek civilization, were woolly-headed negroes. I will not defend that interpretation of his words. But it is no invention of any of your high-flying Abolitionists of the present day; it has been received by grave and plodding English and German doctors, who read, and pondered, and smoked, and annotated, long before such a *lusus naturæ* as an American Abolitionist was ever heard of. The gentleman has, of course, determined the complexion of the great captain of antiquity, the Carthaginian Hannibal, and knows how far it resembled that of the Lybians and Nubians whom he led to twenty years' triumphs over the sharp-beaked eagles of Rome. He sees how to dispose of the phenomenon of the French mulatto, Alexandre Dumas, that miracle of prolific genius. He can show that no stress is to be laid on such a case as that of the American Frederick Douglass, now of Rochester, New York, ten years ago a wretched slave, picking up scraps of leaves of the Bible in the gutters of Baltimore to teach himself to read, then working three years on the wharves of New Bedford, without a day's schooling, I presume, in his life; yet now speaking and writing the English language with a force and an eloquence which, I hesitate not to say, would do no discredit to any gentleman on this floor. But I do not discuss the question whether the negro inferiority is to be traced to a congenital incapacity, or to the depression and low culture of many generations. It is a great problem. I have not time for it. It is too intricate and vast. Nor, determined either way, would it have any material connection with the main question I have in hand, or directly bear on any measures now in the contemplation of this Committee. I have been but stepping aside a little way in the gentleman's track.

Again: He appealed to the "failure of the emancipation of the negroes in the West Indies," (page 8.) The gentleman gets his views of this from the English merchants, who try the question of success or failure by the amount of their importations of coffee and sugar from the Islands. [Mr. Clingman was understood to say that he had his information from those who had personally visited the Islands.] The statements of visitors, Mr. Chairman, are conflicting. I have statements different from what have reached the gentleman, on which I am disposed to rely. I am very anxious to see the recent parliamentary reports, and have sent for them for the purpose of being aided to clear up the contradictions. I have before me a table showing the amount of sugar exported from the British West India Islands in five successive years. It is as follows:

In 1841	125,295	hogsheads	12,225	tierces.
In 1842	135,910	do.	15,985	do.
In 1843	141,100	do.	13,640	do.
In 1844	138,150	do.	16,395	do.
In 1845	157,200	do.	20,075	do.

Showing, on the whole, a constant and very gratifying increase of the exportation. But, supposing it were otherwise, the gentleman, like myself, I believe, is a friend to the *protective system*; and if so, he knows the worth of the *home market*. Mr. Jefferson pointed it out long ago, and showed how, on account of the saving of the cost of transportation, and for divers other good and weighty reasons, it was better than the foreign. And if part of the sugar and coffee which used to be sent abroad is now consumed within the Islands, which is the case to a large extent, in consequence of the negroes being now in a condition to indulge in such luxuries, the decrease in the amount exported is little to the purpose. And, supposing even that less of these commodities were raised, the negroes being disposed to turn more of their industry to other productions—to raising yams, bananas, plaintains, pine apples, anything—for the market, or for their families, what then? The better the farmer can suit himself with his farming, the more rent will he be willing to pay; and with the rise of rents, of course comes the increase of the value of land, and of the wealth of the proprietors. Is it not so? And is that *failure*, even in an economical point of view?

But, Mr. Chairman, I am ashamed to argue the question on such a basis. The failure of West India Emancipation! Do the gentleman and I speak the same language? Do I understand the gentleman, and does he understand himself? *Failure*, when 800,000 human chattels were quietly changed in a day to men and women, endowed with the possession and care of their own bodies and souls, introduced to the relations of humanity, entitled to call their children their own, empowered to have husband and wife, brother and sister in some intelligible sense! This a *failure!* And mark the decisive, practical contradiction given, and forever sealed, to all that had been said, and nowhere more loudly than in these Islands, of the danger of such a proceeding. Four hundred thousand negroes in Jamaica to forty thousand whites, the whites would have been but a mouthful for their vindictive maw, if vindictive passions had had sway. But not one act of violence sullied that magnificent triumph of Christianity and right; and, from that day to this, a peace and good order have prevailed, which would do honour to any civilized community. If that is a failure, will some one tell me what would have been triumphant and glorious success? I should be glad to be informed. The idea has not yet dawned upon me.

Once more: The gentleman took ground against the pretty common opinion that, as he expresses it, "the continuance of Slavery is injurious to us as a nation," (page 9.) He will excuse me for saying, that rarely has it been my chance to fall in with so palpable a *non sequitur* as that which lies in the chasm between his premises and his conclusion. "It may be remembered," he said, "that the view derived from the decennial census is well calculated to deceive. More than one hundred thousand foreigners annually arrive in the United States, who settle down almost entirely in the free States." Do they? And why? Because in the free States the occupation of the labourer does not place him in a degraded *caste*, and because in the free States there are common schools for him to send his children to, in which they are trained under the same advantages as the richest, and from which they can start in an equal competition with the sons of the richest for all prizes of society. Nor only is this the case with foreigners. "Those who emigrate from the old Northern States *almost all go the new free States*; while, on the other hand, a very large proportion of *the emigration of the old Southern States* goes into the free States of the Northwest." Indeed! And what is it that sets the prodigious current of emigration so determinately in that direction, winning even the sons of the sunny South from the homes of their childhood and from the graves of their fathers, and all the associations of kindred and of memory, to seek the hardships of an untried condition and a Northern sky? Just the intense desire for that equality and those social advantages which the presence of Slavery absolutely excludes. "This, I have observed myself," the gentleman continued, "is eminently true of the North Carolina emigrants; and I may add, too, that, *but for this emigration*, population would increase in that State as fast as it would in any country, there being an abundant supply of the necessaries of life among the entire population." Ah! Mr Chairman, "much virtue is in" *but*, as well as in "*if*." "*But* for this emigration," North Carolina would rapidly increase. *Because* of this emigration, it does not so increase. And what causes this emigration? The gentleman told us what does not cause it. It is no want of a "supply of the necessaries of life," vulgarly so called. Of them, he said truly, they have abundance—plenty to eat, drink, and wear. But of what are equally "necessaries of life" to right-minded people—equality of social position, and opportunities for personal improvement and advancement—the non-slaveholding North Carolinians have not enough, and therefore they go elsewhere in search of them, keeping down the population of the State, as well as its wealth and consequence, of which, in a well-organized community, the industrious classes are always the support and strength. This remark on the tendency of emigration to the free States, said the gentleman, is "*eminently* true of the North Carolina emigrants." I should expect it, from the well-known sound sense and robustly independent character of the good old North State. The free, "tender, and open" spirit which George Fox found among the honest planters of Albemarle, has not died out there, and it is not satisfied with inferiority and stagnation. Let them get rid of Slavery, and they can live at home without either.

And when we have got at the cause which keeps down the comparative population, prosperity, and consequence of North Carolina, we can answer the same question in other applications. We can tell why the growth of beautiful Kentucky keeps no better pace with her sister Ohio across the river, not so large and scarcely so fertile, yet the latter, though starting later, now nearly tripling the free population of the former. We can tell why Virginia, in the first half century of the Federal Government, increased her population from about three quarters of a million to about a million and a quarter, while New York, on a much smaller territory, enlarged her numbers from about three hundred and forty thousand to nearly two millions and a half, and her estimated property had become nearly three times as great as that of the State the most favoured by nature of any in this Union. We can tell why Maryland, most eligibly situated, has twenty-seven free inhabitants to the square mile, and bleak and barren Massachusetts ninety-eight. We can explain how it came about that Michigan, in ten years before 1840, increased her free population 574 *per cent.*; and Arkansas, erected into a State about the same time, only 200 *per cent.* Washington saw the difference between Pennsylvania and Virginia in his day, and his infallible discernment descried the cause to be in the laws for abolishing Slavery: "laws," said he, for once too hopefully, "which there is nothing more certain than that Maryland and Virginia must have, and that at a period not remote." And his august wisdom pointed out the proper method of relief, as well as the crying need. "There is only one proper and effectual mode," he wrote to Robert Morris, "by which it can be accomplished, and that is, by legislative authority; and this, as far as my suffrage will go, (mark it, George Washington's suffrage for abolition,) shall never be wanting."

An institution so salutary and beneficial to the body politic, the gentleman from North Carolina would have extended into Territories and States as yet untouched by its influences, and he offered his own scheme for that purpose, (page 5.) Upon that I will not now detain the Committee with any of my remarks. I may have an opportunity to do so hereafter, when the question of extending Slavery into new territory may come up. But as to two or three things which he said about it, I must briefly throw in my *caveat* at the present time.

The gentleman said: "The supposition that the States would exclude from all the Territories of the United States, an institution which prevailed so generally among them, seems improbable in itself, and those who maintain it may well be required to furnish the evidence. There is not, Sir, in the whole Constitution any one clause, which, either directly or indirectly, favours the idea that Slavery was to be limited to the States where it then existed, or to be excluded from any part of the territory of the United States," (page 5.) I think, Mr. Chairman, that the Constitution, had it been faithfully executed, agreeably to the sense of the Convention which framed, and of the people who adopted it, contains enough safeguards against such a wrong, and that, construed in its true meaning and spirit, it could never have been used to extend the benefits (if they were such) of the original compromises—compromises bad enough, any way, for the free States—to new parties, not embraced in the original partnership. The gentleman, it seems, thinks otherwise, and, unfortunately, he has recent constructions in his favour. The past has come and gone. We may have opportunity to look at the question further, when further usurpations, as I esteem them, shall be attempted upon the liberties which that instrument was expected to secure to the freemen who ratified it. Enlightened by the dismal experience we have had, I own I could now wish that the Constitution had uttered more positive and explicit prohibitions, though I have little belief that even they would have at all availed against such unscrupulous influences as have been in action to nullify it in all cases in which Slavery was concerned. But that no further precautions were taken, is no matter of surprise. The gentleman must read the debates of the Convention which framed that instrument, and of the State Convention that ratified it, with very different eyes from mine, if he does not see that the Statesmen of that day expected that the discontinuance of the Slave-Trade, after twenty years, for which they made provision, and the discontinuance of Slavery itself, would be nearly simultaneous events. Such, I think, was the general expectation that prevailed everywhere, except in South Carolina and Georgia, which, it must be owned, clung to the evil with a tenacious fondness. No, Sir; the tree of the Constitution which our fathers' planted bore a natural fruit, salutary and palatable. A noxious branch was grafted upon it, which grew rankly, and overshadowed and poisoned the rest—"a mildewed ear, blasting its wholesome brother." Prune that off, and again, in beneficial abundance, it will yield fruit "for the healing of the nations."

The gentleman said further, "One half the States have slaves, the other half have none," (page 5;) and from that statement he argued that, in settling the institutions of new territory, an equitable arrangement would be to give half of it up to Slavery, and let liberty live in the rest. Sir, I do not agree with that fractional statement. If facts which I have presented to the Committee are sustained, then it follows that not one-half, but one-fiftieth part of the people of this Confederacy are interested, as proprietors, in an institution which is essentially and irreconcilably hostile to the highest interests of the other forty-nine fiftieths, and which demands to wield all the power of the Government, and extend the borders of its own domain, for the purpose of sustaining and perpetuating that instrument for oppressing the great majority.

The gentleman said again, in connection with this topic, "It is obvious that, by transferring part of the slaves from the old States to the new, you would not increase their numbers," (page 8.) Sir, if my little reading in political economy has not misled me, this is by no means "obvious;" but, on the contrary, it is obvious that by removing a population from comparatively narrow bounds, you provide for an increase of its numbers; and particular considerations might be added in the present instance, to show further that that result would follow. I anticipate the reply that may be made to this.—It may be said, Very well; increase the amount of human life, and you add to the sum of human happiness. But, in the first place, this is a direct abandonment of the other position. And, in the second, I will not allow that the sum of happiness, under all circumstances of social condition, is enlarged with that of life. Virginians, at least, are not apt to forget the saying of their great compatriot, "Give me liberty, or give me death." If that sentiment be just, then it should equally be said, Give me liberty, or curse me not with existence.

Much of the interest lately manifested for the emancipation of the coloured race, the gentleman referred to "the action of the Anti-Slavery or abolition societies," (page 9.) He is aware that they are no institutions of recent origin, but coevil with the existence of our Government. I hold in my hand a copy of a memorial addressed to the Congress of the United States, in February, 1790, by the "Pennsylvania Society for promoting the Abolition of Slavery." The name of no less considerable a person than the sage Benjamin Franklin is subscribed to that memorial as President. I think Dr. Franklin knew some things as well as the men of this more confident generation. I think particularly that he had some comprehension of that Constitution which he helped to frame, and I set his authority against that of a Boston writer, who considered it "questionable, whether the abolition movement is reconcilable with duty under the Constitution." Among the illustrious names on the roll of that society is found that of Lafayette, whom the gentleman from North Carolina quoted as complimenting "the good sense of the American people, which enable them wisely to settle all domestic differences"—the same Lafayette who said to Clarkson, as that philanthropist reports in a letter written not long before his death, "I would never have drawn my sword in the cause of America, if I could have conceived that thereby I was founding a land of Slavery."

The gentleman from North Carolina presented a classification of Abolitionists of the present day. I am not satisfied with it, either for precision or completeness, and will bespeak his patience while I propose a different.

There are, in the first place, the *Abolitionists*, strictly and commonly so called. Their specific distinction, as a body, is, that they urge a dissolution of the Federal Constitution, and of the Union. With the gentleman on the other side who expressed his sentiments not long ago, they hold to the "sacred right of revolution." He called it "the most sacred of all rights." They attach to it a similar sanctity, though they would not prosecute the object in the way which I suppose he would think legitimate. They are, generally at least, non-resistants, and most of them even refrain from voting, from scruples against giving even that support to a Government which they regard as implicated in so much wrong. With a late President of the College of South Carolina, they have "calculated the value of the Union," and, as they do the sum, the Union turns out to cost too much. Among them are persons of the greatest purity of life, and the most unselfish philanthropy. There are individuals of eminent abilities, of the highest culture, and of social connections the most esteemed. There are those who bear the great historical names of the North—names which one cannot read the story of the heroic periods of New England without continually meeting.

I do not adopt their views in respect to disunion. I believe that there resides in the Constitution a sufficient recuperative power, which, though smothered now, only requires proper effort to be brought into action. I reject utterly the doctrine which makes the distinguishing badge of that body. It was from them that those expressions proceeded which the gentleman quoted to the Committee as having been "collated by Mr. Nathan Appleton," (page 14.) I regret that the gentleman should have thus brought forward his friend here. I cannot anticipate any occasion that will lead me to introduce in this place, for animadversion, the name of a private citizen. But the remarks of the gentleman make some notice from me proper, perhaps necessary. I will not proceed to it without premising, that he shall not say anything of his friend's worth in private life that I will not cordially echo and confirm, perhaps with not less knowledge than his own. I cannot mistake the gentleman's allusion, when he said that, "because he [Mr. Appleton] expressed sentiments of regard for the Constitution and the Union, and a determination to abide by the laws as made, a torrent of obloquy was directed against him, so as to oblige him to publish a pamphlet in his defence." The gentleman read some of "the extracts which he [Mr. Appleton] thought proper to make, to show the opinions of his assailants;" and then, in allusion to part of what he had quoted, he went on to say, "this last sentiment he shows has been adopted as a motto by many who do not profess to belong to the sect of Abolitionists." The gentleman must pardon me. I think his friend has not shown this. I think that he has not asserted it. If the gentleman understands that his friend has insinuated it, in relation to the writer of the pamphlet that drew out his own, on the gentleman be the responsibility of that interpretation. I entertain no such question here. But if the gentleman can further show that the insinuation is in fact made, then be the responsibility of such an insinuation upon its author. Certainly it would be a groundless one.—The writer of the pamphlet which occasioned the publication by the gentleman's friend, recorded distinctly his dissent from the doctrine of disunion. It was no *obiter dictum*, but explicitly set down, and somewhat fully reasoned out. In answer to the inquiry, what course of action the usurpations of Slavery demanded from the free States, that writer said, "They should not meditate a severance of the Union of the States. Disunion would be as evil a thing as it is painted by any of those who, dwelling exclusively on its evils, put their conscience to sleep in respect to that *Slavery*, which, as long as it exists, will threaten, more than all other causes together, to bring it about." He then proceeded to some considerations in confirmation of this sentiment, and concluded his remark upon the topic by saying—"Constitutional proceedings, then, alone, are to be thought of for the abatement of this monstrous nuisance. A disunion of the States, on all other accounts a calamity, does not change its character, when viewed in relation to this end."*

Another portion of those interested in the movement against Slavery is embraced in the *Liberty party*, so called. It has a regular party organization, contemplating action under the Constitution, holding its conventions, and supporting its own candidates for office, as much as either of the two parties that mainly divide the country. In some States its numbers are large. In my own State its vote has reached nearly ten thousand. In New York, in 1844, it came up, I believe, to fifteen thousand.

Among the opponents of Slavery are next to be reckoned great numbers in the two principal parties in the free States. A very large number—I suppose the dominant portion—of the Democracy of New York, has lately taken strong ground upon the subject; and the same, though to a less extent, has been the current of Democratic opinion in New Hampshire; while the Whigs of New Hampshire have made themselves very distinctly heard, and a combination, on the ground of hostility to Slavery, has plucked the Government of that State out of the hands of a dynasty which had seemed destined to be perpetual. In Massachusetts we have fourteen counties. Two of them are small, their population not equaling that of several of our single towns.—The Whigs of a majority, I believe, of the rest, at the County Convention last autumn, declared the opposition of Massachusetts to any candidate for the Presidency or Vice Presidency, who was not known to be opposed to the further extension of Slavery; while no county, as far as I know, assumed the opposite ground. But the people of that sober Commonwealth have widely taken the alarm, and they do not limit their views to the mere confinement of Slavery within its present limits. Let me read, Mr. Chairman, a Resolve of the Legislature of the pattern Whig State of Massachusetts, passed, as appears by the certified copy which I hold in my hand, on the 27th day of February last, five days before the dissolution of the last Congress. It reads thus:

Resolved, unanimously, That the Legislature of Massachusetts views the existence of human slavery within the limits of the United States as a great calamity, an immense moral and political evil, which ought to be abolished as soon as that end can be properly and constitutionally attained, and that its extension should be uniformly and earnestly opposed by all good and patriotic men throughout the Union.

Sir, this is plain language. That is off-hand downright, point-blank utterance, if I know what such utterance is. Without being any friend to the doctrine of instructions, I take that for the sentiment and counsel of my venerated mother, and may God prosper me as I will act accordingly! I stand on just that platform. I consult that solemn record of the sense of my native State, and I find that my sentiments come exactly up to it. With that record of Whig Massachusetts in my hand, I shall not go to Mr. A, B, or C, in State street, or Wall street, to learn whether I am a Whig, when measured by some second-rate standard in their minds. As little shall I wait to have Whig character passed upon by some inspecting editor here in Washington. I had not been many days in this place before one of that profession animadverted on me and two of my friends, as "putrid excrescences" upon the Whig party. In perhaps not quite so direct language, he passed the same sentence on three other Whig members, and recommended, I think, that we should be "lopped off." The calculation at the time was, that the party in this House had five majority, all told. It was a brilliant idea, that "lopping off," which would have left a minus quantity behind.—Sir, it would not have been good partisan economy—it would not have secured a good working majority. It would have been financiering too much like that of the honest soldier in the English song—

"How happy the soldier that lives on his pay,
And spends half a crown upon sixpence a day!"

The happy thought was ground out by what was said—of course, erroneously—to be the organ of a certain interest in this House. To judge from the music it discoursed, it was an instrument of indifferent pretension, fitted with a sorry set of what Milton calls

"Scrannel pipes of wretched straw."

From the lumber garret, which was its too evident destiny, it has lately, if report says true, been ransomed, to be furnished with another stop and attuned to a different symphony. I think it was time.

[Before the close of the last paragraph, the Chairman

There is another large number of persons, who are apt to be left wholly out of the account, in a consideration of this question—friends of freedom, who, disinclined to attach themselves to a third party, and merely block the wheels—utterly dissatisfied with the Democratic party, because of its alliance with Slavery, and not sufficiently satisfied with the Whigs, because they think their practice is not up to their professions—stay at home and do not vote at all, simply hoping and waiting for better times. When the Democratic party in Massachusetts suddenly abandoned, in 1845, the opposition to the annexation of Texas, in which, up to that time, it had gone hand and hand with its rival, the effect was immediately seen at the autumn election, in the loss of seventeen thousand of its votes—very nearly one-third of the whole number. It fell off still further the following year; and although it recovered a few thousands at the last election of Governor, this gain has been thought to be owing, to some extent, to the accession of Whigs favourable to the war. There can scarcely be fewer than 160,000 voters in Massachusetts. The last year but one, the aggregate of votes scarcely exceeded 101,000, and the last year 105,000. In short, about one-third of the voters did not use their right. Of course, a variety of causes are to be supposed for this. A large number of voters always will be missing. But for so remarkable a result it is natural to presume that there was some prevailing reason, and I suppose there is no doubt that that to which I have adverted had a very material operation.

Once more: There is a large and all-important class of enemies of Slavery beyond the borders of the free States. In the Lexington district of Kentucky, it is well known that there lives one of its foes, who bears "a name to conjure with;" and from Louisville a newspaper (The Examiner) is sent abroad, within, and South and East of that State, devoted to the doctrines of freedom, conducted with singular talent and right feeling, and exerting a sensible and extensive influence. A Governor of Virginia, not long ago, proposed to his Legislature the enactment of a law giving to the respective counties the power to expel free coloured people beyond their limits. The non-slaveholding farmers, west of the Blue Ridge, thanked him "for teaching them that word." They did not approve the particular application recommended of this new principle in legislation; but already there is much speculation about a State law, authorizing the counties severally to abolish Slavery within their own borders. Delaware seems on the verge of emancipation, and panting for the untried prosperity it will bring. There are indications that Maryland will not be very far behind. The institution which her Representative does not think ought to be spoken of here, is discussed very freely in her dwellings and by her road-sides. An uneasiness under the burden that so oppresses freemen is working in Western North Carolina and Eastern Tennessee. In Georgia, if report says true, the causes of the depression of the white labouring man are engaging a constantly increasing attention, and there are whispers even, that the thing is whispered even among the *sandhillers* of South Carolina. But whether more or less developed in one place or another, I take it to be unquestionable, that a desire for emancipation prevails, to an extent already not inconsiderable, among the non-slaveholding freemen of the Southern country. And it has a healthy root, and must grow. They are coming to see that for the welfare of the whole, and especially for their own, it is necessary that the nuisance be abated. Attention is getting fixed upon that great political truth. The baleful *political aspect of the slave question* stands out in the light. Discussion of it must take place, and must infallibly end in confirming, enlightening, and guiding to a practical issue, the sense of its reality, and of the obligation to seek a remedy.

So that, as I view the case, this is by no means a geographical and sectional question, as the gentleman from North Carolina understands it, (page 11,) and as it is made to appear in the resolutions of Mr. Calhoun, one great point of whose sagacity is, to present different issues from the true ones. The question is not at all between North and South, but between the many millions of non-slaveholding Americans, North, South, East and West, and the very few hundreds of thousand of their citizens who hold slaves. It is time that this idea of a geographical distinction of parties, with relation to this subject, was abandoned. It has no substantial foundation. Freedom, with its fair train of boundless blessings for white and black—Slavery, with its untold miseries for both—these are the two parties in the field; and, as to their relative power, the slaveholders, if collected, would be outnumbered by the population of the single city of New York, while the name of the other host is Legion. I cannot, therefore, attach any importance to the hint which the gentleman threw out, towards the close of his remarks, of what "the South" might think it necessary to do, if the Anti-Slavery movement were too much pressed, (page 16.) On this point he spoke forbearingly, and in a strain which contrasts most agreeably with language to which these walls have listened in some other times. I have something to say upon the subject, but I do not feel called upon to bring it forward until some further occasion shall arise. I will now only express my deliberate and undoubting conviction, that the time has quite gone by when the friends of Slavery might hope anything from an attempt to move the South to disunion for its defence. When they raise that question seriously, their non-slaveholding neighbours—with their majority of nearly six votes to one, even in that region—will settle it for them very quietly and effectually, through the ballot-boxes. And it is altogether likely they will then go farther yet, and say, "An evil which has all along annoyed, disgraced, and kept us down, and which now asks for its support the overthrow of our wise form of Government, and is no more to be tolerated. Our interests, our peace, our safety, demand its extirpation." I do not believe it is good policy for the slaveholders to let their neighbours hear them talk of disunion. Unless I read very stupidly the signs of the times, it will not be the Union they will thus endanger, but the interest to which they would thus sacrifice it. If they insist that the Union and Slavery cannot exist together, they may be taken at their word, but IT IS THE UNION THAT MUST STAND.

From the Correspondence of the Boston Atlas.

ALEXANDRE DUMAS.

Dumas and his *Theatre Dramatique*, devoted to the performance of his own plays, constitutes the dramatic lion of Paris. His translation of Shakspeare's Hamlet has created an extraordinary sensation, and continues to be played five nights in the week, with unabated success. This extraordinary man seems to be the occasion of constant excitement. His popularity may be judged by the fact, that on New-Year's day he received five thousand cards, including many of the highest names in the metropolis. A curious action has recently been brought against him, and is now in process of trial before one of the Courts. He is charged by the present Marquis de Saint Luc, with having given a degrading representation of his ancestor, Epinay de Saint Luc, in his romance of "La Dame de Montsoreau." This person lived in the time of Henry III. some three or four hundred years ago. Yet the living Marquis deems himself aggrieved in the premises, and appeals to the judicial tribunal, demanding that the novelist be required to suppress the offensive passages. It seems strange that a claim so preposterous should be entertained by the learned Court; yet so it is. Surely, the sublime and the ridiculous are bedfellows more frequently than the world supposes. Among his other characteristics, Dumas is a great traveller. Having visited the other quarters of the globe, he is anxious to go to America. Being, however, a mulatto, he is said to be afraid that he will be taken and sold as a slave. This has given rise to the following correspondence, of which I give you the first English translation:

FROM ALEXANDRE DUMAS TO HON. J. C. C——N.

PARIS, April 1, 1847.

Sir—I shall make no apology for addressing you the present letter. I see your name enrolled among the leading Democrats of the United States. I cannot but feel assured that the request I am about to make will be cheerfully granted. My name cannot be unknown to you. I am the author of "Monte Christo," and other works, which have heralded my fame throughout Europe. I rank among my personal friends many individuals of noble and even royal birth. I am the familiar associate of the leading literary and scientific characters of Paris. I am a member of the Institute, and wear the cross of the Legion of Honour. Yet my mother was of African blood, and I am not ashamed to confess that my person makes open declaration of my lineage.

I have travelled in other quarters of the globe, yet, resembling my renowned name-sake, who sighed to conquer new worlds, I am anxious to visit your transatlantic continent. In this, I am less moved by vain curiosity than a desire to breathe the pure atmosphere of civil liberty, and to mingle my ardent sympathies with those of a free and happy people. One thing alone deters me from immediately realizing this cherished wish of my heart. I am told that my African blood will subject me to inconveniences in the United States, and that I may be even taken and sold as a slave, according to the existing laws. This, of course, I hold to be an atrocious slander, propagated by the envious monarchists of the old world. Yet I have deemed it prudent to address you on the subject, and solicit your advice. If there be any difficulty in my travelling through the United States, might it not be removed by my being invested with some diplomatic functions, which I have no doubt my friend and admirer, the Duke de Montpensier, would readily obtain for me. An early reply to this note will confer upon me a lasting obligation.

Accept, Sir, the assurances of my highest consideration.

A. DUMAS.

MR. C——N TO A. DUMAS.

CHARLESTON, Aug. 1, 1847.

Sir:—I have the honour to acknowledge the receipt of your letter of April 1. Your name and fame are familiar to me, yet I have not the power to aid in the accomplishment of your wishes. Your African blood would subject you to imprisonment and Slavery in this State, as well as all other slave States of the American Union. Your genius and reputation could afford you no protection. You belong to a race that has been the slave of the higher and stronger races from time immemorial. If you have read my various speeches and letters, you must be convinced that Slavery is an institution ordained by Providence, honoured by time, sanctioned by the Gospel, and especially favourable to personal and national liberty. That it is compatible with democracy, is evinced by the fact that the slave States are the chief seats of democracy in this Union, and that we regard the Democratic party here as the main bulwark of the institution. That Slavery is favourable to civilization is demonstrated by the fact, that in this State, (South Carolina,) where the slaves are double the number of the whites, refinement of manners is carried to the highest pitch, and Charleston, its capital, is the acknowledged metropolis of American chivalry. It would not avail you in coming here to be invested with a diplomatic character. Necessity knows no law. Self-protection is the first law of society. Though Slavery is a benignant institution, and our slaves are the happiest creatures in the world, yet they might be easily stirred up to rebellion. If free blacks were allowed to come here, they might excite their fellow Africans to insurrection. We live, Sir, in the midst of a perpetual crisis. We must preserve our throats from butchery, our homes from conflagration, at all hazards. At the same time, we must maintain and perpetuate our "peculiar institution." In such a state of things, should you visit Charleston, you would, doubtless, experience no insult, but you would be politely turned out of town by our chivalry, as was lately the case in respect to a public agent sent hither by the State of Massachusetts.

I am, respectfully, yours, J. C. C——N.

For the authenticity of these letters I cannot vouch, farther than to suggest that they may be imagined to suit the characters and circumstances of the parties.

I am, yours truly, G. G. L.

From the Liberator.

RHODE ISLAND A. S. SOCIETY.

PAWTUCKET, Jan. 24, 1848.

MUCH ESTEEMED FRIEND, WILLIAM LLOYD GARRISON:—On reading in the Liberator of the 21st, the resolutions of the Rhode Island Executive Committee, to which my name was appended as Chairman, and thy comments upon the same, I felt that I wanted to say a few words, by way of explanation. It is true that I did participate in them, and solely that the breach between the Rhode Island and the Parent Society (caused mainly, as I believe, by the course pursued by the former relative to the "Rogers' difficulty," which I very much regret, especially as far as I was concerned), might be healed. I felt that the sentiments of the Rhode Island Abolitionists had been misapprehended, and I thought that a resolution declaring that we stood now, as we did at the time of the secession in 1840, (of course, declaring that we do not sympathize with New Organization in any of its opposition to the American Society,) might be productive of good. And I did feel that thy refusing to publish the Report of the Rhode Island Society was not characteristic of thy former liberal course.

As regards that portion of the Report copied in the Liberator, relative to Messrs. Scott and Phelps, I entirely dissent, and never saw it until I saw it in the Standard. I was not present at the meeting at the time it was read, and it had never been before the Committee to my knowledge. If it had been laid before the Committee, I have no doubt but that part of it would have been expunged. I do not sympathize with a majority of the Committee, in their views relative to the difficulty referred to above, nor have I, excepting at the very first outbreak. I soon saw, as I thought, very clearly, that I was in the wrong, but have always supposed that I could act with them in the promotion of the great cause in which we are engaged; and supposed that by lending my aid to support the Rhode Island Society, I was also helping to sustain the Parent Society. It may be true that the Rhode Island Society has not, of late, given directly to the American Society—not from feelings of alienation, as I suppose, but from inability to do so, and at the same time sustain an Office and Agent, and a part of the time a lecturing agent in the State. There are but few active Abolitionists in the State, and of the efforts and sacrifices of these, I have nothing to say, only so far as the Anti Slavery women are concerned. In justice to these, I must say, that it is mainly by their efforts that the office has been sustained, that the poor panting fugitives from Slavery may find a home, and their necessities attended to; and the number of such has been many the past year—not less than seven at one time. The devotion of these women to the cause of suffering humanity is probably second to none, and none labour more assiduously for its support than does this little band.

I was not aware until recently, that the Liberator and Standard were not as generally taken here as heretofore. I have been, for a long time, an interested reader of the former, and its appearance is always hailed with joy; and such are my feelings in regard to its usefulness and success, that, if I could aid in the support of but one, it would be to this in preference to any other Anti-Slavery publication.

Sincerely thy friend,
DANIEL MITCHELL.

From the Examiner.

THE CHURCH!

We are desirous, nay, we make it our duty, to say and do nothing which shall weaken, in any way, the religious spirit of our land—for on that we must stand, else shall we surely perish.

Yet, no man looking abroad, or at home, can fail to see that the Church in many respects, is not only falling behind out-door workers, but neglecting, sadly neglecting, matters of moment—matters which will concern us all here and hereafter. Whence so many benevolent societies? Why are the Sons of Temperance, and so many benevolent institutions called into existence? Do we not all know, must not every man admit, if the Church did its whole duty, that it would embrace necessarily all the ends which these societies proposes to reach, and be, in itself, the temple of peace, temperance, benevolence, of a living and true brotherhood? To stimulate its ministers and professors to this high endeavour—to make them aspire after a power which will clothe the looped raggedness of poverty and pauperism, and roll back the tide of crime that swells up, threateningly, against every household; we speak to them in our humble way, with directness and earnest anxiety.

There are thousands among us who judge religion by those who profess it. There are hundreds of thousands who, when they see members of the Church, doing, or not doing, feel as if they were privileged to act as they act. What a responsibility! How careful all religious men should be to meet it! Yet who among them bravely live up to the standard our Saviour set, and honestly bids the world to follow it.

As one example, take the action of the Church on the sacred writ of matrimony.

This is a divine institution. So we are taught; so most of us believe. Yet here we are with thousands of human beings among us who do not, and who cannot, think this, or act upon it, simply because they are not wedded by the sacred sanction of the law. Suppose from afar off, some good missionary should write us, that he laboured among a people who had unbridled lusts, who cared not for wife or daughter so these lusts were gratified, how the blood would come to our cheeks, and our hearts beat, as we should announce this fearful immorality? Yet here—right at home—the poor slaves stand, exposed to this very immorality, and not a Church protests, not a Christian body says manfully to people and Legislature, "this must not be! legalize their marriages, and let not licentiousness spread, consecrate among them home ties, and let them not be cruelly and brutally broken!"

A strong writer referring to this point, says:

"Not long ago Europe and the whole Christian world rung with indignation at the outrage said to be offered, by the Russian Government, to some Polish nuns who were torn from their home, driven from place to place, brutally beaten, and vexed with continual torments.—Be the story false or true, the ears of men tingled at the tale. But not one of the nuns were SOLD. Those wrongs committed against a few defenceless women are trebled in America, and here continually applied to thousands of American women. This is no fiction; a plain fact, and notorious; but whose ears tingle? Is it worse to abuse a few white women in Russia, than a nation of black women in America? Is that worse for a European than this for the democratic Republicans of America?—The truth must be spoken; the bondman's blood cries out to God against us; His justice shall make reply.—How can America ask mercy, who has never shown it there?"

Now, putting aside for a moment the view presented by this writer, and admitting that Slavery is to continue, yet seeing that licentiousness prevails among coloured people, and that the refusal to legalize marriages is one cause of it, the question arises, "Could the Church effect a change in this respect?" Who doubts it? Who does not *know* that it could? If the great churches of the State were to say it—to declare, as they might truly, that the law of God, and the true interests of man demanded such change not a single session of the Legislature would pass by, without having the necessary law passed. What must the world say, how must on-lookers feel, and think, and act, when they witness men of God—his professing servants,—not only not protesting against this wrong, but neglecting, coldly and deliberately neglecting, to exert a power which would remedy it! It is this conviction which makes the writer quoted above declare "that the voice of the bondman's blood cries out against us."

Another example—consider the separation of families. The law leaves masters to do, in this respect as they please. Many of them—far more than the free States are willing to believe—never abuse this power. Honour, God's blessings, and man's good will, be upon all such! But often—every week—the holiest ties are sundered—mother is torn from child, wife borne away from husband, father severed from all. Suppose again, a tale should be borne to us of some portion of the people of Great Britain thus acting, how quick the words of honest indignation would burn as they flew from our lips against so monstrous a wrong! Not a paper, not a man who reads one, that would not curse the iniquity and the doers of it! Yet here, from use, and that strange blindness to what is common among us, this injustice is constantly done, and not a church, not a Christian body, says to people or Legislature "let it cease! In a Christian land, this must not continue! We must purify it of the stain, or cease to be."

In 1836, the *Presbyterian Synod of Kentucky* declared:

"Brothers and sisters, parents and children, husbands and wives are torn asunder, and permitted to see each other no more. These acts are daily occurring in the midst of us. There is not a village or road which does not behold the sad procession of manacled outcasts, whose chains and mournful countenances tell that they are exiled by force from all that their hearts hold dear."

Again the question arises, can this iniquity be stayed? Can the churches and Christians of Kentucky prevent it? Not a man can doubt on this point! Not one single being doubt or deny their power to arrest it! If they were united, if Presbyterian, Baptist, Methodist and all other sects, were to say openly and with decision, "a law must be passed taking away from masters the right to separate families," the Legislature would do it at once.

Now ask, man of God, pious professor! let your own conscience answer, what effect such conduct must have upon those who make no confession of sin, who do not repent, and who judge of religion by your conduct?—What iniquity might not this example justify! What infidelity breed! What brazen irreligion create! It was the thought of this, that made the first writer, quoted above, exclaim, "that the voice of the bondman's blood cries out against us."

There are many slave owners who look upon us as fanatical, and who are disposed to call us hard names, and denounce us as narrow and all that. There are we know, too, many professors of religion, nay some who minister in holy places, who affect to despise us, and pour out upon our heads hot words of obloquy and scorn Neither would we harm. Both would we bless if we could. Yet cheerfully would we bear greater evil—quietly and meekly suffer a harsher and a harder fate,—if by any action of ours, if by word or deed we could persuade masters in self-justification, the Church in behalf of Christianity, firmly and manfully to declare, that the marriage rite should be legally solemnized among our coloured people, and the shambles of no market place ever ring again with the cry which proclaims that "mothers and sisters, parents and children, husband and wife, were torn with bleeding hearts, forcibly asunder."

The Rev. Mr. Bellows thus writes in the Christian Enquirer, of the Anti-Slavery position of the Rev. Mr. Furness, of Philadelphia, and of the condition of his Church:

The congregation of Rev. Dr. Furness is very large and very flourishing. It is not unusual for those whose statements represent their wishes, rather than their knowledge, to represent the Unitarian church in Philadelphia as in a languishing condition. We very often hear this said by those who regard the unflinching fidelity of Mr. Furness to his Anti-Slavery convictions, as unwise and worse, but, as near as we can find, (for we have derived no information on the subject from interested parties) the small number of those whom Anti-Slavery sermons have driven away, has been more than made up by the considerable number they have attracted as permanent members of the Society. Many of the disaffected have become warm sympathizers with Mr. F's opinions; and undoubtedly the general confidence in his integrity, and respect for his courage and firmness have been vastly increased, and with them his opportunities of usefulness. It is not easy for us even only as far east as New-York, to understand the position Philadelphia occupies toward the slave system. There is, perhaps, more sensitiveness on the subject here than in the slave States themselves. Situated on the borders of freedom, and affording facilities of escape to the slave, Pennsylvania is the object of southern jealousy. Besides, there are many slave owners in Pennsylvania, and there have been some in Mr. F's congregation. He had a real duty to perform, and a peculiarly delicate one, in respect to this subject. We are sure that nothing he has ever said in his pulpit could have caused the slightest disturbance in either of our congregations, or would have failed to meet with general sympathy. It is his position which has given offensiveness to his Anti-Slavery sentiments, and made the ground he has assumed so honourable and useful. For we cannot now doubt that he has been right and judicious and useful in his course. We can speak from direct knowledge in regard to the attendance on Mr. F's church. We have rarely seen a more closely packed congregation; and we understood it was only the usual attendance at this season of the year.

TEXAS A FREE STATE.—A correspondent of the Christian Watchman, writing from Washington, thus speaks of the prospect of Texas soon becoming a free State. It is to be hoped that his speculations have some foundation in fact.—*Boston Courier.*

I have good reason to believe that Texas is to become a free State at no distant day! This comes to me from a gentleman of Texas, in whose means of knowing, and ability to form just opinions, I have great confidence.—He says—The Germans now coming by ship-loads, and settling under the supervision of the agents of their princes and nobles, who have obtained large tracts of land, are to a man opposed to Slavery, and this has already been manifested in their local elections, and indeed, that Gov. Houston was compelled by the force of popular opinion to divest himself of his slaves in order to secure his re-election to the Senate. If on this I am not misinformed, how completely all the acts of Southern politicians will be overthrown! It was the fear that Great Britain was about to abolish Slavery in Texas, that induced Mr. Upshur, then Secretary of State, in 1843, to take the initiative of annexation, and to speak of the plan on the part of Great Britain "as a movement not to be contemplated in silence, * * * * nor to be successful without the most strenuous efforts on our part to arrest a *calamity* so serious to *every part* of our country."—"No two calamities," he says, "could befall the country more to be deplored than the predominance of British influence and the *abolition of Slavery.*" And now the honest Germans are becoming *predominant*, and the *abolition of Slavery* must follow; for every German emigrant counts one at the ballot-box, and as one, equals the planter, the owner of a thousand negroes. It is only in the House of Representatives of the United States that five slaves count as much as three free citizens of New England. Shakspeare says:—

"For 't is the sport, to have the engineer
Hoist with his own petar;"

and in looking into the correspondence of the State Department we see how truly this will come to pass, when the German emigrants—men who love liberty, and their own well-being, and the prosperity of their adopted land—shall enable them to extirpate Slavery out of Texas.

Communications.

Philadelphia Yearly Meeting.

(Continued.)

The Representatives met at the close of the first sitting, and during the second, reported the names of the former incumbents to serve the meeting for Clerk and Assistant Clerk, and no opposition being expressed in the Meeting, they were re-appointed.

These situations are regarded by the worldly-minded official as a *sine qua non*, for in this, as in every popular assemblage, their party predilections, are not unfrequently presented as an exponent of the condition of the body over which they preside, while a large majority of the members may be far in advance; but there is an earnest and visible solicitude cherished by these respected officials to serve their fellow-members with fidelity and decision, and although their devotion to the cause of truth and justice may at one time have caused them to be hated as Hicksites, it is not understood that they are much despised as Abolitionists. They have peculiar claims upon the sympathies of their brethren, for they are often placed in positions, where, as men and as Christians, they are severely tried, and when the vexed question assumes a Pro-Slavery or an Anti-Slavery aspect, principle and prejudice present conflicting claims, and at such a critical crisis, it requires an extraordinary exertion of moral firmness to resist the urgent importunity of the *self-sufficient* and *self-willed*, to prevent the pen from "giving colour to an idea" which a larger part of the members present do not entertain; while unlimited confidence in the power of truth may lead the gentle to bear *this burden* imposed by the froward, and permit those to appear strong and triumphant, who, in reality, are weak and declining. To the dispassionate, thoughtful, and silent observer, every session of this Yearly Meeting has been a season of renewed and of deepening interest; of hope; confiding hope, for the permanent advancement of truth; and of fear, trembling fear, that peradventure, its honest and generous-hearted advocates, should yield to temporary discouragement, and be silent at the precious moment, when the vital interests of suffering humanity demanded of them the voice and utterance of manly firmness, and of Christian boldness; and nobly indeed have the truly awakened acquitted themselves on each and on every occasion. They have blown a trumpet in our Zion, and have almost frightened from their propriety, some of the dear brethren, who appear to have partaken so largely of the Lotheon of Slavery, that they seem totally unconscious how rapidly they are "gravitating into a servile condition."

At no former Yearly Meeting do we ever remember to have listened to so many and to such thrilling appeals to the heart and to the conscience of the brethren assembled. Where once the trembling lip was heard inaudibly to lisp, in humble obedience, a gentle and subdued aspiration—many tongues were eloquent. The ballot-box and the wine-cordial received, at this time, from the galleries no commendation nor encouragement, but were firmly and sternly rebuked as a means unsuited and inappropriate to the high calling of a "Christian Quaker."

One of the striking features of this Meeting was the general interest manifested in all of its proceedings.—Expressions of sentiment, which have been too often heard, were not confined to the galleries, and to the active officials around them, but the humble seats in every part of the house gave evidence that "there the fervent spirit laboured," and that the business of the Yearly Meeting was not to be managed by ten or a dozen sentinels around the table of the Clerk. That report, from Caln Quarterly Meeting, suggesting the inquiry whether this Yearly Meeting had done its duty on the subject of Slavery, which was put aside last year, and which "would not stay put," was taken up, and was freely discussed. Some were anxious to dismiss the subject from the minutes, urging ingeniously that it was too indefinite for the Meeting to consider—apparently forgetting, that the Yearly Meeting per se, acting under the immediate influence and direction of the Holy Spirit, possessed an ample qualification to enter upon the consideration of this or any other religious concern,—that in its collective condition it was vested with the power and with the capacity to originate concerns and to act upon them.

But there it was—a living witness—a *mene tekel upharsin* to many minds—a severe illustration of its present condition, when compared with the days of the Parrishes and the Pembertons, the Benezets and the Woolmans, those honoured members of this Yearly Meeting, and pious pleaders of the righteous cause of the Indian and of the African race. The spiritual eyes of some dear brethren appeared to be so darkened by the cataract of Slavery, that they confessed themselves in doubt whether the *negroes* and the *Indians* were suitable subjects for the attention of this body—that the care of our own members, and not the sacred cause of suffering humanity in general, was the legitimate object of attention; and while these limited views were surprising the Meeting, that instructive lesson of the blessed Messiah came into view—"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost;" and again—my brother! "Art thou a teacher in Israel and knowest not these things?"

One of our brethren from Baltimore Yearly Meeting whom we recognized as that faithful and untiring friend of the slave, Samuel M. Janney, remarked that "he felt a deep interest in the harmonious discussion of this subject—that a deep feeling existed in the religious Society of Friends in relation to it—and, that it might be readily recognized as affecting the influential of this land—that he felt that there was a *living concern here* which he sincerely desired might eventually result in action, and that although we do not live, as he does, where the wicked system of Slavery exists, we are responsible with those who do. The whole physical force of this nation is involved in this question, and as *Friends* we have a testimony against *all war* and against *all Slavery*; but we are not unanimous with regard to the mode of action; as many deprecate acting with others, lest some of our testimonies should be compromised, *is there not the more necessity for acting faithfully among ourselves?* Writing, talking, and publishing are not all that can be done; there are amongst us a large body of the descendants of slaves, possibly slaves of our ancestors, to whom a large debt is due. Do not these claim as much as the Indians, and have we less to do than our ancestors? Cannot the members of this Society take sweet council together, and act harmoniously? It will require much labour to do away with a cruel prejudice, and show to the world the capabilities of these oppressed ones."

And while this dear brother was thus earnestly pleading their cause, and was soliciting with so much tenderness and with so much sensibility from this Yearly Meeting, an effort which would have a direct tendency to strengthen individually the members of his own, and to encourage them to labour with renewed energy in that extended field, where peculiar circumstances conspire to render that labour eminently effective and successful; it was painfully mortifying to witness the exhibition of so much spiritual weakness on the part of some, unto whom we have been accustomed to look as to "Fathers in our Israel;" who have been as Sampsons in their day, but who appear now to be in danger of being shorn of their spiritual strength by the Delilah of Slavery, and who, like the heaven-warned fugitive of Sodom, may be transformed into stationary pillars, and remain as melancholy monuments—their comeliness departed, and strangers among their kinsfolk—supplying a sad exhibition of the delusive effects of that sophistry which has been taught with such a propoganda spirit, and which will ever lead "to bewilder and dazzle to blind." We need not recur to the page of past times, when the persecuted reformer of one day becomes a persecutor of the next. The present—the living age—is full of such illustrations, and it is only by simple obedience to the law of Christ that these can avoid being drawn into *a state*, and being led *to do that* which at one period they would have shrunk from with the exclamation of an ancient politician, "Is thy servant a dog that he should do this thing?" It was an ancient and memorable saying, that "the Fathers have eaten sour grapes, and the children's teeth are set on edge;" but there is a living potency in the truth, on which rests all of the religious testimonies of this Society, which is abundantly able to neutralize the acidity of Slavery; and the sacred cause of suffering humanity, notwithstanding the blighting influence of that sophistry, will not be essentially retarded by any show of apathy, or of open opposition which can be brought to bear against it, by some who appear to flounder in an imaginary "sea of trouble," and who we humbly hope are only in the "transition state." Indeed it was truly refreshing to hear some who are known to be most opposed to the Anti-Slavery effort, make the frequent declaration, during the discussion of the subject of Slavery, that "We are all Abolitionists—we are all the friends of the slave;" and when such language is compared with the bitter and sarcastic words used on a certain occasion by some with whom they *appear* to sympathize in another Yearly Meeting, and addressed to *one of the faithful servants of Jesus there*, it is evident that "a change is coming o'er the spirit of their dream," and every awakened Abolitionist "may lay his hand upon his heart, and, with an upward gaze, utter the sweet accents of thanksgiving and praise." "Thou art as much an Abolitionist as any of them, but thou art too great a coward to show thyself," can no longer be used as the shibboleth of an official faction in the Society, but will pass away with the kindred spirit with which it was uttered, to be remembered only as a lamentable landmark of departed folly. This Report from Caln Quarterly Meeting answered the purpose of a feeler by which the state of this Meeting might be distinctly tested on the subject of Slavery, and it produced an admirable and a trying exhibition; it exposed, in its length and breath, the whole of its weakness; and while some of the officials seemed anxious to mystify the subject with Jesuitical sophistry, it clearly proved that the great body of the Society will rally to the rock of principle, and on this subject is "sound to the core." One of the most encouraging "signs of the times" is that remarkable change which is quietly working its way and affecting the movements of a large number of our members; and that change is now especially visible throughout the interior of the State. The position of political parties, as indicated by the ballot box, shows that Friends are beginning to do their duty—"to study to be quiet and mind their own business," instead of "frequenting taverns," and obscure dram shops with the pot-house politician, in violation of the discipline, to prepare those cunningly devised tickets by which a trusting and a liberty-loving people are adroitly cozzened out of much that gives value to the popular institutions of this land, and become the dupes of the designing and unscrupulous, or hand them in to sustain that iniquity which covers our country, and which is now destroying the peace and the happiness of its millions.

It was very apparent that the Clerks were in a very trying position, but they acquitted themselves as faithful servants. A large number were desirous that a Committee should be appointed to take the whole subject of Slavery, in all of its unhappy bearings and influences upon the Society, under consideration; but others thought it would be more in order, to appoint a Committee to consider the question as asked by Caln Quarter; and to some it appeared to be a delicate question indeed, for those to answer, who appear to be using all their influence *in the meeting*, to prevent any kind of expression or of action on the part of the Society, and *out of meeting* urge this very absence of expression and of action, as an excuse for their opposition. Those it was hoped, would excuse themselves from that service, on the ground of deficient qualification. A Committee of four from each quarter, was appointed, and it was an interesting period to mark the nominations, as on its composition would determine the complexion of its report. There were many bright names on this Committee, and to some it appeared a pleasant omen, that a lovely day was dawning. Many a smile of gratulation was exchanged after the close of this sitting, and many a head rested more sweetly on its pillow that night, under the "auspicious hope" that this Yearly Meeting was about to take an onward step, and to exalt, before the bloated face and sanguinary gaze of a mercenary and a sinful nation, the pure and unfading light of its ancient and Christian testimonies, but there were those who dared not indulge in such an illusive expectation so long as there existed, in the minds of some who exert a controlling influence in the Society, a settled hostility, and a fixed determination to maintain a petty, and a child-like opposition. For these, the living members must wait with Christian patience, and bear each others' burdens, and while the fields abroad are ripening for the harvest, and invite the faithful and the busy labourer there, it may be the allotted portion, and the appropriate place of duty for some of these, to be diligent at home, animated by the ardent aspiration and confident assurance that the time is near, when "every order of men in the State shall be so strengthened and invigorated by the light of Christian principle, as to stamp upon this *Infamous Institution*, the indellible stigma of public abhorrence."

Lo! The Poor Indian.

DEAR FRIEND GAY:—I have long mused over the condition of the Indian. The few efforts that have been made, and are yet making, to better their condition, is so partial and defective, that it is not at all strange so little civilization has been effected among them. In all cases, (I believe,) Christianity has been coupled with it; and as each sect engaged in this work, instils its own peculiar dogmas—which, in the eye of the unsophisticated children of the wilderness, are so conflicting, and sometimes absurd—especially must it appear futile to the Indian when he sees how disgracefully we have treated him.—So long as the evangelizers are slaveholders, (in principle or practice,) and inconsistent in their course of instruction, God's blessing never can flow on their best efforts. We owe the Indian one lesson, and until we give this lesson, we may do all on the other hand that could be done, we shall benefit him little: This is, to teach him the cultivation of the soil, or the art of living on the produce of the soil. This we cannot infuse into the adult—we must teach those in infancy—begin with the children. Those who undertake such a task, must first make themselves in a measure, Indians; place themselves on a level with them, and let them know that they hold them as brethren; and as such, with their superior knowledge and high moral worth, rise with the tawny children up to the dignity of enlightened men! I propose the following plan to those philanthropists who are willing to deny themselves so much as to live for the sake of their fellow-beings and their God.

We want a company of no less than four adults, nor more than eight (one-half females) youths, of from six to fifteen years; no less than four, nor more than eight, of the most promising genius and tolerably well-taught in the Engish language and good morals as missionaries. The adults to be of good moral and religious worth, of a mild, suasive demeanour—willing to forsake all for the Saviour; persevering, patient, industrious, and inured to labour. In a word, as much Christian as can be, and whose *salary* shall be "*Well done, good and faithful servant, enter thou into the joy of thy Lord.*"

A location would of course be selected where water privileges abound, and a soil adapted to agriculture. The welfare of the Indians in time and eternity should be the sole object, and every motive to gain their confidence and secure their favour, honestly, frankly, and manfully carried out in peace. This course will command their confidence, and mingle us and them into one people. Proceed in accordance with the will and decree of the Saviour—"*One is your master and all ye are brethren.*—It will aid to accomplish the glorious plan of *salvation*; to *reconcile* all hearts; *to unite them into one spirit.*"

The youth will be an initiatory class to the Indian youth into our manners, habits, and language.

Should any be willing to join such an enterprise, they will make names and residence known through the "Standard."

It is believed that from twelve to fifteen hundred dollars would be sufficient for an effectual beginning. This it is proposed to raise by donations from philanthropists. After a beginning is effected, but very little aid, other than the association could afford, would, it is supposed, be needed.

The Menomonie country and people in Wiskonsan would be a desirable region for such an experiment, should Government not succeed in swindling them out of their lands.

I visited the Menomonie country in part, in 1846, and found it a good one.

Sincerely your friend and brother in the cause of Mercy.

ABRAHAM BOEN, Jr.

Leesville, Ohio, Feb. 1st.

A New Town.—We informed our readers some time since, that the citizens of West Brookfield had voted to divide their town. We now have the pleasure to say that the residents of that portion of the town which is to be set off, have held a public meeting, and voted to adopt the somewhat prominent name of *Palfrey*, for the new town. We understand that petitions will be sent to the Legislature, remonstrating against the incorporation of the town under that name. Several other distinguished names were upon the tickets voted for, among them the names of Burritt, Foster, Quabog, &c. &c. We think *Mr. Winthrop's* chance would be small after this, if submitted to the suffrages of the Brookfield friends.—*Worcester Telegraph.*

A Voice from Accomac.—The Baltimore Patriot says: The Hon. Henry A. Wise, recently addressed a meeting in his native county. He sustains the Administration out and out—thinks the war proper and constitutionally recognized on our part—repelled the idea that it was Polk's war—said the war had been properly waged—went in for indemnity and security, and if needs be the entire conquest of Mexico.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, FEB. 17, 1848.

Immediate Emancipation.

NO. V.

Those of our readers, who have had the patience to follow us thus far, in the examination of the condition of things in the West Indies, will remember, that we have denied that a decline in the Export Trade of Jamaica was altogether the result of Emancipation, inasmuch as that decline commenced long before the abolition of Slavery. If, however, a corresponding diminution of the Import Trade were at the same time apparent, we should be compelled to acknowledge that the establishment of personal freedom had been followed by unhappy consequences, however clearly we could show by argument, that those evil consequences were only temporary, and were in fact both natural and desirable, and the result, not of Emancipation, but of the false and infamous system which it happily superseded. But the Tables which we presented in our last article, establish, beyond successful contradiction, that the decline in the Export Trade—which we cannot repeat too often, is *not* the result altogether of the abolition of Slavery—is more than counterbalanced by a remarkable increase in the Import Trade; and this increase is evidence not only of the general prosperity of the country, but of the improved condition of the emancipated class. To make this still more evident—to, as it were, clinch the nail already so deeply driven—we make one more table to show that the Trade in Imports, which has been so rapidly increasing since the passage of the Emancipation Act, was *on the decline* before that period. We take our statistics as before, for Jamaica, because it is the largest and most important Island, because its condition is most frequently cited in proofs of the ruinous consequences of the abolition of Slavery, and because, in the Parliamentary Documents before us, no returns are given for the other Islands upon which we can rely so absolutely for a comparison of different periods. So far, however, as we can judge from the partial returns for the other colonies the result is the same with them, as with Jamaica.

In the following Table a comparison is made of the annual average importation of several articles, for four years, from 1816 to 1819 inclusive, with the annual average importation ten years later, from 1826 to 1829, also inclusive. It embraces, with three exceptions, all the articles of importation for which any returns are made for both periods:

	1816-'19.	1826-'29.	Decrease.
Flour, bbls.	59,134	54,873	4,261
Corn meal, bbls.	11 827	11,054	773
Rice, lbs.	2,314,960	1,365,058	949,902
Bread, lbs.	962,539	634,209	328,330
Lumber, ft.	9,120,808	5,900,101	3,220,707
Shingles, No.	11,086,470	6,725,841	4,360,629
Red Oak Staves,	3,965,739	3,752,119	213,620
White Oak Staves and Heading,

urgent as the West India planter is now for high duties, the time has been, when he was equally strenuous for Free Trade. His wretched condition he always attributed to everything else but the right cause, and now but little removed from the fact of Slavery, and still less from its consequences, he cannot see that the bankruptcy which stares him in the face—if it be so—is not because he cannot compete with the slaveholder of Brasil and Cuba, in the manufacture of sugar, but because, in the impoverished and crippled condition in which Slavery left him, he has not the power to turn his attention—capital, in reality, he has none—to the production of anything else. And so has it always been. Let us turn for a moment to the condition of Jamaica, in the halcyon days of Slavery, and see what the real loss of the few has been, that the many should be blessed with the gift of Liberty.

"The great mass of planters," said Bryan Edwards, fifty years ago, "are men of oppressed fortunes, consigned by debt to unremitting drudgery in the colonies, with a hope, which eternally mocks their grasp, of happier days, and a release from their embarrassments." At the close of the American Revolution, the British Government laid certain restrictions upon trade, designed to benefit their colonies upon this continent, but which the planters of the West Indies declared would work their ruin. At the same time there happened a succession of droughts, and hurricanes; and the combined effect of the visitations of Providence and the Home-Government is thus incidentally referred to in a report of the Assembly of Jamaica on the Slave Trade:

On the 20th of October, in that year, (1785,) happened the fifth dreadful hurricane, which again laid waste the leeward parishes, and completed the tragedy. We decline to enlarge on the consequences which followed lest we may appear to exaggerate; but having endeavoured to compute, with as much accuracy as the subject will admit, the number of our slaves whose destruction may be fairly attributed to these repeated calamities and the unfortunate measure of interdicting foreign supplies, and for this purpose compared the imports and returns of negroes for the last seven years, with those of seven years preceding, we hesitate not, after every allowance for adventitious causes, to fix the whole loss at fifteen thousand: *This number we firmly believe to have perished of famine, or of diseases contracted by scanty and unwholesome diet, between the latter end of* 1780 *and the beginning of* 1787.

And why—supposing this account not to be exaggerated—should fifteen thousand people, in a population of not far from three hundred thousand, starve to death in six years, in a fertile, sparsely peopled island in the tropics, from such comparatively trifling causes? Need we answer, that the whole available force, and all the cultivated land of the country being turned to the production of a few great staples, the planters, with mortgaged estates, had not the means, if they had the will and the energy, to turn to the cultivation of food for the people. The abolition of a system that could produce such results as this, once in a century, and the right granted to the people to turn their labour into such channels as they saw fit, can hardly be said to have worked the ruin of that people.

But hear again, Brian Edwards, who always so well represents the grumbling spirit of the West Indian planter. At the time he wrote it was proposed to encourage the production of sugar in the West Indies. The planters, who are now, it is said, ruined by Emancipation, were then complaining as bitterly of the proposed protection of the trade of sister colonies, as they now do of the advantage given by Free Trade to foreigners. He says:

In short, by recommending the settlement of sugar plantations beyond the Cape of Good Hope, this project maintains that it is wise to remove encouragement from proximate and dependent colonies, to colonies which, being placed beyond the reach of civil regulations from hence, can be governed only by the sword, and which, at no very remote period, may regain their independence; when, however, it will be too late to resort back to our ruined and deserted colonies in the West Indies.

Again, in an essay on the Sugar Trade, the same writer in the same complaining spirit, which is no less rife at this moment among the recent slaveholders in the West Indies, says:

What since [the American War] has been the disposition of Great Britain towards us, may be learnt from the popular conversation at this day; from the conduct of large bodies associated for the abolition of the Slave-Trade, and ultimately of Slavery itself, from the establishments projected and in execution, on the coast of Africa, with views declaredly hostile to our interests; from the numbers of the inflammatory paragraphs, and calumnious pamphlets that daily issue from the press to prejudice the West India planters in the public opinion, from the indefatigable circulation of addresses exhorting the people to the disuse of the West India Sugar; and lastly from various proposals with respect to the reduction of the price of the commodity. In so many shapes does this spirit manifest itself, as to give just grounds to conclude, that something like a decided purpose is entertained for the total ruin of the Sugar Colonies, and that the vexations we have hitherto experienced are only preliminaries to the system which is to be consummated by the grand measure of raising up rivals to our monopoly in your establishment in the East.

Such were the complaints half a century ago; now look at the reality. By a report of a Committee on Agriculture, to the Jamaica House of Assembly in 1792, it appears that in the course of twenty years, from 1772 to 1792, no less than 177 sugar plantations had been sold, during that period, for the payment of debts;—that 55 had been abandoned by the proprietors, and that 92 remained in the hands of creditors! And the aggregate number of these plantation is nearly one-half of all the plantations in the Island in 1791. The same report farther states, that from a return made by the Provost Marshal, it appears that 80,121 executions, amounting to £22,536,786 sterling had been lodged in his office in the course of these twenty years.

In 1807, the Slave Trade was abolished. In the London Reporter we find some statements by which we learn the state of things in later years. In 1804, the Assembly published a report, characterized by the same spirit as those of an earlier date. It says:

Every British merchant holding securities on real estates, is filing bills in Chancery to foreclose, although when he has obtained his decree, he hesitates to enforce it, because he must himself become the proprietor of the plantation, of which, from fatal experience, he knows the consequence. No one will advance money to relieve those whose debts approach half the value of their property, nor even lend a moderate sum without a judgment in ejectment and release of errors, that at a moment's notice, he may take out a writ of possession, and enter on the plantation of his unfortunate debtor. Sheriff's officers and collecters of taxes are everywhere offering for sale the property of individuals who have seen better days, and now must view their effects purchased for half their real value, and less than half the original cost.—Far from having the reversion expected, the creditor is often not satisfied. All kinds of credit is at an end. If litigation in the courts of common law has diminished, it is not from increased ability to perform contracts, but from confidence having ceased, and no man parting with property but for an immediate payment of the consideration. A faithful detail would have the appearance of a frightful caricature.

In 1807 another report was published, by the same Assembly, in which it is stated that 65 estates had been abandoned within five or six years, 32 sold under the decrees of Chancery, suits depending for 115 more, and, for many more still, bills in Chancery were preparing.—"From these facts," they add, "the house will be able to judge to what an alarming extent the distresses of sugar planters have already reached, and with what accelerated rapidity they are now increasing; for the sugar estates lately brought to sale, and now in the Court of Chancery, in this island and in England, amount to about one-fourth of the whole number of the colony."

Five years later, in 1812, the Assembly addressed the King. After asserting that the sugar planters call especially for protection and interposition, they say:

The ruin of the original possessors has been gradually completed. Estate after estate has passed into the hands of mortgagees and creditors absent from the island, until there are large districts, whole parishes, in which there is not a single proprietor of a sugar plantation resident. "The distress," they add, "cannot be well aggravated."

And twenty years later, on the proposed abolition of Slavery, we find the Jamaica Assembly using almost precisely the same language, in an address to Parliament, and the British people. In short, the West India Colonies have been ruined, past redemption, for three quarters of a century at least, and so cannot possibly have been injured by the abolition of Slavery, whereby, as in the Import Trade, and in other particulars, as we mean to show at some future time, such manifest good has been done; or else the representations of the planters have always been so destitute of foundation, that it is folly to rely upon them now, as any proof of the condition of the Islands.

The Harbinger.

Our elegant neighbour has condescended for once to take off his unsoiled kids, and has shown, we are sorry to say, a very dirty pair of hands. In a recent article of ours, a half-playful allusion to the "ultra reformers of the Harbinger school, who wait to abolish that species of bondage, (African Slavery) till the Earth parts on her Boreal Crown, the equator and ecliptic are parallel, and the black man becomes white," has provoked a reply from one of the editors of that journal which smacks much stronger of the *fortiter in re* of the locofoco office-holder, and sub-editor of a locofoco paper, and the habits acquired in an unreserved good fellowship with the immaculate patriots of Tammany Hall, than the *suaviter in modo* upon which his once-a-week companions of the Harbinger are wont to boast themselves as pre-eminently the Apostles. We certainly have no disposition to quarrel with this writer's notions of what belongs to good temper and good manners, but we confess to some little curiosity to know to what use, his very decided "attraction" for abusing his neighbours will be put, in the new Heaven upon Earth for which he, and his associates, are labouring.

He claims for the Harbinger, that "there has been no more earnest and consistent advocate of the cause of the slave," and that there are "none whose criticisms of oppression have been more extensively copied into the Anti-Slavery organs generally." We claim to be pretty attentive readers of Anti-Slavery papers, probably of far more of them than are permitted an exchange with the locofoco Journal just referred to, but we cannot recollect that the Harbinger is often quoted by them, except occasionally into the Liberator's "Refuge of Oppression." As to the Harbinger's earnest and consistent advocacy of the slave, this editor is his own witness in this very article: "*Nor have we*," he says, "*wasted our zeal in the mere generalities and sentimentalism of special and impossible reform.*" His logic and good-breeding are equally admirable.

Fortunately for the Harbinger we have not a file of that paper. If we had we could easily show, that within the last few months it has contained probably more, in consideration of its assumed character, to quiet the consciences of the slaveholders, and make them at peace with themselves in their daily outrages upon their fellow-men; more to discourage and dishearten the advocates of Negro Emancipation; more to misrepresent the great and humane experiment of the abolition of Slavery in the British West Indies; and more to foster the popular hatred and contempt of the African race, than any other journal north of Mason and Dixon's Line. And as to the objectionable words which have brought down upon us so much abuse, and which we have quoted in the first paragraph of this article, we referred to an actual circumstance which occurred at a public meeting in this city. On that occasion, Mr. Brisbane, the founder of the Fourier school in this country, was asked if a coloured man would be admitted into a Phalanstery; after considerable boggling, and several attempts to evade the question, he, at-length, announced to the astonished audience, that a part of the plan of Fourier was to reduce all men, in time, to a uniform complexion, which would, of course, do away with the necessity of offending the prejudices of any one!

We have always been well disposed towards the Harbinger and its friends, and inclined to overlook what, from a one-sided view, might seem to be their pro-slavery position, in consideration of their principle of universal reform, and that the greater includes the less. But an article or two more like this to which we are replying, will convince us that we have in them a disguised enemy to the cause we advocate, and prompt us to hunt up a file of their paper. They had better set their watch-dog to look for the Boreal Crown—unless the sight of the North Star, the guide of the "star-gazing nigger," should keep him raging—and leave the Abolitionists to their "generalities and sentimentalism."

The Prospect of Peace.

Mr. Polk sent the following Message to the House on the 10th instant:

To the House of Representatives of the United States:

In answer to a resolution of the House of Representatives of the 7th instant, I transmit herewith a report from the Secretary of State. No communication has been received from Mexico, containing propositions from the Mexican authorities or Commissioners for a Treaty of Peace, except the counter project presented by the Mexican Commissioners to a Commissioner of the United States, on the 6th of September last, a copy of which, with the documents accompanying it, I communicated to the Senate of the United States on the 2d instant. The copy of my communication to the Senate, embracing the project, is herewith communicated.

JAMES K. POLK.

Washington, Feb. 10th, 1848.

This, however, does not settle the question, whether propositions for Peace have been made by the Mexican Government, though we do not look for peace immediately.

Since the above was in type, we find the following comments upon the reported Treaty with Mexico, in a letter of the Washington correspondence of the Philadelphia North American:

This whole story was predicated upon the reports that came down by the English Courier to Vera Cruz on the 3d of January, and the treaty was fabricated upon the proposals submitted by Mr. Trist, and the counter *projet* of the Mexicans. Thus ends this humbug.

The President has still strong apprehensions of what Mr. Trist *may* have done without authority, and the Administration is now afraid to look its former proposition in the face. Whatever may be said to the contrary, sufficient intelligence has been received at the Department of State to give the Government considerable uneasiness on this subject. Time will disclose it.

WHO BEGUN IT?—There will hardly be found a man in the country ten years hence, who will have the hardihood to express a doubt as to which was the assailing party in the Mexican War. In the meantime the following scrap of information, picked up by a correspondent of the Tribune at Washington, is valuable:

WASHINGTON, Friday eve.

I have just learned something further in relation to the early amicable intentions of this Administration towards Mexico. It has come out in evidence before the Committee on Military Affairs, in the Senate, that Capt. Gillespie, of the Army, was despatched, in 1845, to Col. Fremont, then in Upper California, with a letter in cypher, *directing the Colonel so to shape his course there as to excite a rebellion against the authority of Mexico*, of which he could take advantage so as to effect the independence of California, and prepare her for annexation to this country—in other words, to *Houstonize* it. It may not be literally true, but it seems truthlike—so far as has been known of the previous career of this Administration.

It is undoubtedly substantially true.

MILITARY KIDNAPPING.—A case of kidnapping had occurred in Massachusetts, of so outrageous a character as to call for the immediate attention of the Legislature. It was brought before the House by Mr. Bradbury of Newburyport, on Saturday, who stated the facts as follows:

On Thursday afternoon, two persons from the town of Newbury, named William Goodwin and Nathaniel Chase arrived in this city and applied to Chief Justice Shaw, of the Supreme Court, for a writ of habeas corpus, to obtain the bodies of their sons, Charles Chase, 17, and Edward P. Goodwin, 19 years of age, who had been induced by the persuasions of Sergeant Kimball to enlist to serve in Mexico, and had been brought with others to Boston, to be transmitted to New York, for the purpose of getting out of the way of a recall as fast as possible. The writ was issued and placed in the hands of Deputy Sheriff Tarbell, who went immediately to the Worcester Railroad, and found a detachment of recruits in the cars, which were about starting for New York. He demanded admittance to the car, but found that it was closed against him, and a guard placed at each door. Mr. Tarbell then called on the crowd to assist him, in the name of the Commonwealth of Massachusetts. But one man, however, (a police officer,) answered to this call, and upon his attempting to break the car door with his foot, he was confronted by the Conductor, Mr. W. A. Monroe, and prevented from making further efforts. In the meantime the cars started, and carried off Mr. Tarbell, who thus unexpectedly found himself journeying to New York.—On the way to Framingham, the first stopping place of the New York train, Mr. Tarbell found that nothing further could be done to obtain the boys, and at Framingham he left the train. The fathers continued on to New York, in the hope of obtaining their release there.

Congress.

PRESENTATION OF MEDALS.—On the 11th instant, in the Senate, Mr. Clayton presented a memorial of Midshipman Rogers, asking for indemnity for losses, hardships, and suffering in the Mexican War. After some remarks, Mr. Clayton moved that the memorial be referred to the Committee on Military Affairs, and printed.

Mr. Hale objected to the printing. The Senate a few days before had refused to print the memorials of large bodies of Christians asking for peace, and he trusted they would be consistent enough not to print private memorials for those engaged in the war. It was referred to the Committee on Printing.

THANKS TO TAYLOR.—On the same day, Mr. Cass, from the Military Committee, reported the Joint Resolution of thanks to Generals Taylor, Scott, &c. On a motion for its passage, a warm debate ensued, in which Mr. Hale opposed the Resolution. His remarks are thus reported in the Herald:

Mr. Hale said that he desired not to trespass on the time of the Senate by speaking upon the war, except merely to declare his opposition to the war in all its phases and circumstances, and in opposition with everything connected with the war. Under these circumstances he would feel himself constrained to vote against the thanks to General Scott, or to any one concerned in this war. He would trouble the Senate with a parallel case which occurred in the British Parliament during the Revolutionary war of this country. Resolutions of thanks were introduced there, returning thanks to Lord Cornwallis for his victory over the rebels at Camden. On that occasion, Mr. Wilkes and Mr. Fox, both withheld their vote of thanks to the officers, because they disapproved of the war and its objects. He would follow the same course, and withhold his vote of thanks to anybody who had anything to do with this war, except those who may be instrumental in bringing about peace. He differed from other Senators, who held the officers of the army irresponsible for the acts of war. He could not agree that they were only the machines of Government, and obliged to go to the war when ordered. He held them morally, and in the sight of God, responsible for every act done in a contest which every feeling of his heart denounced. In the English army there was one instance, the Earl of Effenham, which, he was sorry to say, had no example in our own. That officer, when commanded to America, to lead armies against the revolted colonists, declared that he was ready to defend his country and his King against any foreign foe, or in a just war, but he could not march against those who were only defending themselves against the unjust encroachments of power. He said that he regretted most sincerely, that in the whole American army there was not one man with the honour and spirit and high patriotic feelings sufficient to induce him to throw up his commission, in this unjust war. He could not separate the soldier or the officer from the man, and he held them all bound for and guilty of their actions in this war. Another thing, these resolutions spoke of glory. That glory he deemed our shame! That honour he deemed a stain upon our character in the eyes of any man who would look upon our course throughout this whole Mexican war. He had felt it due to himself to say this much upon the subject, for he could not, consistently with his principles, vote thanks to those who were engaged in a cause which he deemed disgraceful to the honour and integrity of the country.

He was replied to by Messrs. Underwood and Butler, both of whom assumed the position, and defended it with some warmth, that true patriotism prompted a defence of the country right or wrong. When the latter gentleman had finished—

Mr. Cass said that as this subject would lead to debate, he hoped that it would be passed over informally, and the orders of the day taken up.

Mr. Hale asked him to withdraw his motion for a moment.

The Vice President—Does the Senator from Michigan withdraw his motion?

Mr. Cass—No, Sir; unless there be something of a personal nature to reply to.

Mr. Hale—There is, Sir.

Mr. Cass—I withdraw the motion, Sir.

Mr. Hale did not say as he had been represented by the Senator from South Carolina, that the officers and men engaged in the war deserved contumely for their agency in the war; he had only said that he would not vote them thanks for that agency. He could not separate the soldier from the man, and he could not vote thanks to those who had gone into this war, which he believed to be unjust and infamous. He had cited the instances in the British Parliament, where a similar case had been presented, and where the patriotic Wilkes and others had refused to vote thanks to the men engaged in the war with the American rebels. He did not compare this war with that waged upon the American colonies. And the severe phillipic of the Senator from South Carolina against him, must fall upon the tombs of the honoured dead, who stood up in the British Parliament in defence of the great cause of human rights and human liberty. The Senator had alluded to his course upon the memorial he had presented some time ago, and Mr. Hale thought the Senator was not aware of the nature of the memorial. It was from a large body of Christians, asking that the evil of Slavery might be taken away by constitutional means. It did not ask any other course but that which the Constitution allowed.

Mr. Butler said that if he correctly understood the objects of the memorial, one of them asked that the Constitution of the United States be so amended as to leave in the hands of Congress the power to reach the question of Slavery. He begged pardon of the Senate for alluding to the course of the Senator, for upon this subject he believed that Senator was alone—very much alone. (Laughter.)

Mr. Hale said that if he was alone upon the subject, he did not care. He, if alone, would nevertheless vote his principles, and act upon them even if alone. He would not come here and speak for hours in proclaiming his belief that this war was unconstitutional, and then turn round and stultify himself by voting men and money to carry it on. He was not alone in declaring the war unconstitutional—(laughter)—but whether he would be alone in voting, that was another thing. He would vote as he spoke. He then went into a defence of the conduct of those opponents of Slavery in New Hampshire, who asked the interference of Congress by those constitutional means, to undo us of the shame and disgrace of Slavery. He would say to the South, that if they considered Slavery a blessing, let them bless themselves with it, but he would not consent that his constituents should be taxed to carry on and support a war which had the extension of Slavery for its object.

Mr. Allen moved the resolution to be laid over, and the order of the day taken up, which was agreed to.

Peace Memorial from the New England Yearly Meeting of Friends.

On Thursday, the 10th instant, Mr. King, of Massachusetts, presented a memorial from the Yearly Meeting of the Society of Friends for New England, praying for the speedy termination of the warwith Mexico, and moved its reference to the Committee on Foreign Affairs, and that it be printed. The memorial was referred to the Committee, and the question recurring on the motion to print, Mr. King addressed the House as follows:—We copy from the *National Intelligencer*.

I had supposed that a memorial so important, coming from a people so respectable, would be printed without a question. This memorial comes from nine thousand persons, residing in six sovereign States of this Union; persons who, for sobriety, general intelligence, and private worth, compare favorably with any other class of citizens; men warmly attached to the country and its free institutions. They are men who emphatically mind their own business—who maintain their own poor, pay taxes for general purposes, and educate their own children; they are not found a burden on the community—in almshouses, jails, or penitentiaries; they render to Cæsar the things that are Cæsar's, and ask peaceably to enjoy the rights of conscience and to obey its dictates.

The Friends of New England who present this memorial, like the followers of Penn throughout the Union, have no party or political organization; they never vex Congress with petitions about banks, or tariffs, or land distribution, or sub-treasuries; it is only on great moral and religious questions that they come here; it is only when conscience prompts that their voice is heard in this hall, and that solemn voice must not now be suppressed.

The expense of printing this memorial will not exceed three or four dollars; we every day print papers of very little importance, and some of even doubtful character. Within the last five minutes you have ordered the printing of a bill which provides for paying for horses lost or killed in the military service of the United States. This was deemed worth printing; but a memorial so decent, so respectful, from the Society of Friends, who consider themselves bound to do to others as they would that others should do to them; the memorial of the Friends of all New England, who feel a necessity laid on them to bear their testimony faithfully against all wars and fightings; a testimony which their predecessors in religious profession have uniformly borne through good report and evil report, and in former times through much cruel suffering, both bodily and mental, must not be printed on account of establishing a bad precedent. On the table before you lies a petition, printed in the Senate, of the officers of the United States army in Mexico, praying for the passage of a law making provision for old and disabled officers. It may be right, then, to provide for disabled officers; but is not right to agitate the question of bringing to a speedy close the war which makes such provision necessary. The progress of the war must not be questioned, though forty battles have achieved enough for glory; though the blood of more than twenty-seven thousand slain and wounded Americans, citizens of the sister Republics, has drenched the Mexican soil; though scores of thousands of widows, and orphans, and friends, are mourning for their loved and lost friends. It may be right to vote men and money for the further prosecution of this war of invasion, but the refusal to print this memorial must be considered as the expression of a determination not to give the question of a speedy termination of the war a respectful and decent consideration.

Mr. King said, he hoped he should not be obliged to ask for the yeas and nays, but that the House would permit this memorial, from a class of the people so numerous and worthy, and on a subject which involves the character, the prosperity, and the lasting honour and true glory of the nation, to be printed. He hoped that, however much members might be suspected of a want of conscientiousness there, they would not manifest a wanton recklessness and disrespect for a class of men who abhor all war and fighting; who cherish the belief that the peacemakers are the children of God, and whose lives and conduct exemplify and prove the truth of their professions.

Mr. King was followed by Mr. Cobb, of Georgia, who opposed the printing of the document, without reference to its contents, or the character of the memorialists.

He knew not, he said, the character of the memorial; he had not examined it. He did not object to its printing on account of its coming from the Society of Friends; his objection rose on the principle he had laid down. He trusted the House would not depart from a custom founded in justice and propriety—that was, to refuse to print memorials whenever presented, unless they came from the State Legislatures, or unless there was some peculiar cause for their printing. To this rule, he knew, there had been some exceptions, but he trusted they would not be repeated. He moved to lay the motion to print on the table.

Mr. Cobb withdrew his motion at the request of Mr. Henley, of Indiana, who also objected to the printing, chiefly, because the Friends were opposed to all war, and asked for an unconditional peace, without regard to the character of the country. On one point he did many of the Friends no more than even justice, and we hope they will take the rebuke to heart. He said:

I might say something more in relation to this very respectable people. Though they are very honest and very conscientious people, perhaps it may be that on the subject of war they are not so conscientious as they might be. I know well that they profess to be opposed to military chieftains as the occupants of the high offices of this Republic, but they have voted for military chieftains for high office; and may they not do it again? I know this is inconsistent with their professed character, but we know that all men are liable to err; and if we scrutinize the Quaker character, after conceding to them purity of character, we shall find that they are not exempt from the frailities of human nature; and, therefore, while they are inconsistent, they may claim not to be conscientious.

Mr. Henley was followed by Mr. Palfrey. We copy the rest of the debate:

Mr. Palfrey said that he understood the gentleman from Indiana to say what he, (Mr. P.) as a new member, could not be expected to know, that it was not customory to print memorials, except memorials of States. But legal gentlemen remembered the maxim as to law, *manente ratione, manet lex*—"the law lasts as long as the reason lasts." This was, or ought to be, equally true of the usages of the House. As long as petitions were actually reported upon by the committees to which they were referred, there might be less reason for printing them, because then they became known to the House and the country in another way. But, by various artifices, the right of petition had become reduced almost to a nullity. So far had this process gone that it was now very difficult so much as to present a petition to the House, so as to bring the prayer of the petitioners to the knowledge of the members and the country, and all the trouble which, in consequence of strong interest in its object, had been taken in preparing it was thus absolutely thrown away. Petition day only occurred once a fortnight; it fell on the only day in the week on which the rules and orders could be suspended; and the recent practice had been to suspend the rules on that day, so as to afford opportunity for President-making in one or another form, or any other business which was thought important enough to justify an exclusion of the people from the right of presenting their memorials to their servants on this floor. Mr. P. had had petitions on hand for more than six weeks, from between three or four thousand ministers and laymen of the Unitarian denomination, besides others, which he had not been able even to get an opportunity to present. It was no answer to him to say that, by another rule of the House, he could hand his petitions at any time to the Clerk to go to a committee. Suppose he wanted to refer a memorial to a *select committee*; certainly the Chair would not raise one without a vote of the House. Besides, Mr. P. had only spoken a public secret when he had said that there were petitions on subjects very interesting to their signers and to the country, which, as things now stood, were doomed never to be heard of more, after they got into the hands of standing committees of the House. The only chance for them to come before the House and before the country was by being printed. And this poor justice, at least, he should give his vote to render to the highly respectable signers of the memorial now presented by his friend and colleague.

Mr. Henley rose to a question of order.

Mr. Palfrey hoped the gentleman would not interrupt him. He did not interrupt the gentleman from Indiana.

Mr. Henley said he would interrupt the gentleman from Massachusetts. The pending question was on the motion to print.

Mr. Palfrey said he was strictly in order.

The Speaker was also understood to decide that the gentleman from Massachusetts was in order in alluding to facts as illustrations of an argument.

Mr. Palfrey said he believed he could satisfy the gentleman from Indiana himself that he was in order in the remarks which he had made on the question before the House. He maintained that this memorial, which came from the conference of Friends, ought to be printed, because in no other way would it, in the ordinary course of things, come before the House. When such memorials as that which he held in his hand, and that presented by his friend—memorials to which signatures were obtained with so much pains, indicating great interest in the subject—were presented to the consideration of the House, if the House would not allow the rules pertaining to matters of that kind to be carried into effect—if they were to be buried in the hands of their standing committees, then he said it was most material and important that the House should print them, at least that through the medium of the press these petitions might be brought to the view of the House and of the people at large. It was to say this, that he had risen, and the gentleman from Indiana would see that his argument was pertinent.—He should vote for the motion to print.

Mr. Haskell moved the previous question.

Mr. Cobb, of Georgia, moved to lay the motion to print the memorial on the table; which motion to lay on the table was decided in the negative.

The House refusing to lay the motion to print on the table—

The demand for the previous question was seconded, and under its operation the memorial was ordered to be printed by a vote of 98 yeas to 83 nays.

MR. PALFREY'S SPEECH.—We occupy a large portion of this paper with Mr. Palfrey's Speech, in the House of Representatives, on Slavery. In avowing our admiration of it, as a most fearless and able effort, worthy of Mr. Palfrey's previous reputation, the auspices under which he took his seat in the House, and the great expectations that were entertained of him, we are not forgetful of the earlier services of Mr. Giddings, and which have unquestionably opened the way for this fuller expression of the growing Northern sentiment on the subject of Slavery. Grateful as we feel to Mr. Palfrey, we beg leave to remind our contemporaries of the press, who speak of this effort as the first of the kind in Congress, that Mr. Giddings has more than once borne faithful testimony against the system of Slavery, and Mr. Palfrey is the last man who would wish this forgotten.

☞ GEN. FESSENDEN, of Portland, Maine, has declined the nomination of the Liberty party of that State, for Governor. He retires, we presume, to the peaceful shades of private life, oppressed with the blessings of a grateful people, for his long and arduous duties in a public station.

JOHN VAN BUREN has been proposed for President by his brother Barnburners, of Erie county.

This Week's Paper.

FOURTH PAGE:—*Poetry*: New Jersey Slavery; Rouge et Noir. *Miscellany*: Perley's Parisian Portraits; Alexander Dumas; European Piracy of American Book; The Education of Idiots; Charles Lamb's Library in New York; Madame Lafarge again; The Coolest Impudence; English and American Women; Gleanings from Foreign Papers.

FIRST PAGE:—Speech of Mr. Palfrey, of Massachusetts.

To Correspondents.

W. M. The acknowledgments for that section are not made, because payment for all subscribers within it are made at the Philadelphia office.

E. D. H. We wrote him on Saturday, at Springfield.

J. C. H. His letter is received. We shall advise him as soon as we are able to do anything. At present it is impossible.

M. W. of H. We are obliged to him for his letter, and will give the matter prompt attention. The person referred to is not now in town.

R. D. W. The package by the Sarah Sands, arrived in safety. He will accept our acknowledgments for that portion of it, intended for us. We shall reply to his letter by the next steamer.

Married,

In this city, on 9th instant, at Friends' meeting house, in Orchard street, EDWARD CROMWELL to MARTHA W. BIRDSALL, daughter of Wm Birdsall, of this city.

In Philadelphia, on the 2d instant, according to the order of the religious Society of Friends, SETH I. COMLY, of Baltimore, to EMMA RIDGWAY, daughter of Thomas Ridgway, of Philadelphia.

Died,

At Nantucket, on the 4th instant, very suddenly, EDWIN ROBINSON, son of Capt. Alexander H. Robinson, aged 19 years and six months.

In Boston, on the 6th instant, at the residence of T. R. Sewall, Esq. Miss ANNE HENCHMAN, daughter of the late Chief Justice Sewall, of Marblehead.

In Princeton, (Mass.) on Sunday, the 22d ultimo, Mrs. SALLY B. EVERETT, wife of Joshua T. Everett, aged 37. Her sickness was long and painful, but her mind continued clear and serene to the last. She was a pattern of resignation from the beginning to the close of it. Among the various messages that she left for her friends, and others, was a special request to say to the Baptist Church from her, that she had no unpleasant reflections in relation to her leaving the Church, but warned them to see to it that the blood of souls was not found in the skirts of their garments—(alluding, of course, to their indirect connection with the guilt of Slavery.) She loved the Anti-Slavery cause pre-eminently, though she felt a lively interest in every righteous cause relating to the redemption of our race from sin and suffering. Many will deeply sympathize with our esteemed friend Everett in the severe loss which he has sustained.—*Lib.*

GENERAL INTELLIGENCE.

General Items.

The annual report of the Boston and Worcester Railroad Company states that seventeen persons have been killed and sixteen seriously injured, in the course of the last year.

A Sable Cræsus.—The richest man in St. Thomas, one of the principal ports of the West Indies, is as black as ebony. He is said to be worth no less than three millions of dollars, and has acquired his wealth by trafficking in persons of his own colour.—*Globe.*

The Governor of Massachusetts, with the consent of the Council, has appointed CHARLES E. FORBES, of Northampton, to be one of the Justices of the Supreme Court of that Commonwealth, in place of Samuel Hubbard deceased.

Coinage at the Mints.—The coinage during the year 1847 was, in gold $20,221,385; silver, $2,374,450; copper, 61,888. Total $22,659,622; the deposites amounted to, in gold, $20,619,544,; in silver, $2,450,059.

A Homœopathic Dispensary has just been established in this city, at 57 Bond street.

Hon. Charles Jeffrey Peters, Attorney General of New Brunswick, died at Frederickton, N. B. on the 3d instant.

Absconding Broker.—A broker in Wall street, named TRUE, of the firm of TRUE & BROTHER, disappeared on Saturday last. The amount which he carried off with him is estimated at about $40,000, of which $15,000 was in notes of the Phœnix Bank.

A Dead Shot.—The man who a few days ago was bitten by a mad dog in Euclid, and who expects to be mad himself in a few days, is now in this city taking vengeance on the whole canine race. He has already shot about thirty dogs under the Mayor's proclamation.—*Cleveland Plaindealer.*

The *Boston Traveller* records the death of a man in that city, on Thursday night, from inordinate intemperance. His clothing was found to have been perfectly drenched with sweat so powerful were the efforts of Nature to overcome the foul poison with which she had been overloaded.

The Vermont Company.—The Rutland Herald, the editor of which has a brother—an officer—in the Mexican war, says—"Out of 80 members of the Vermont Company—raised last summer for the Mexican war—*fourty-four* have already died; and out of this number only *two* have been killed in battle—the others having fallen victims to the diseases incident to the climate."

We perceive that some of the presses in and out of the State have alluded to the pardon of young Pollock by Governor Young, with apparent disapprobation. It is due to the Executive to say that the appeal to him from Buffalo—the scene of the occurrence—was of the strongest character, and included not only the letters and signatures of the parties aggrieved, but the gentleman who was the object of attack; and that the health if not the life of a mother seemed to be involved in the issue. —*Alb. Argus.*

Death of Cole.—THOMAS COLE, the distinguished landscape painter, died on Saturday at his residence, near Catskill, from what disease we are not informed. He leaves a wife and a numerous family to mourn his loss, a sorrow in which a large circle of devoted friends will share.

Family Amusements in Texas.—In Goliad county, Texas, recently, Mr. William Spencer was killed in a scuffle with his son-in law, a Mr. Gorman, who butchered him with a bowie knife.

Chloroform.—A striking case of the use of chloroform is reported to have occurred at Washington. It was administered to a boy nine years of age, the small bone in whose leg was in a state of decay. It was completely removed by a surgical operation, the boy not being sensible of any pain, and emerging from the insensible state without injury.—*Com. Adv.*

Cheap Postage.—The advocates of cheap postage and free delivery, in Boston, held a meeting at the Tremont on Wednesday. They propose the following rates of postage and delivery:

Newspapers, 1 cent. Letters, not prepaid 4 cts.
Letters, prepaid 2 cents.
A letter to weigh one-half an ounce.

ACKNOWLEDGMENTS.

For the Standard—from February 8, to 14th, 1848.

452	Mrs. Reed, Brooklyn, N Y	$1 00
450	John Hoskins, Bloomsburg, Pa	1 00
456	David Ruggles, Northampton, Mass	1 25
440	Lafayette Collins, E. Bloomfield, N Y	1 00
420	Wm. Johnsons, New York,	1 00
393	Wm. Bradfore, New Milford, Pa	1 00
		6 25

Total, $6 25

FRANCIS JACKSON, Treasurer.

☞ NOTICE.—By the post-office law now in force, publishers of newspapers are permitted to send, in their papers to subscribers, bills *unreceipted*; but a *receipted* bill subjects the receiver to letter postage. Our subscribers, therefore, will find a bill, unreceipted of course, in their papers at the expiration of the time to which they have paid. The amount received for subscription is acknowledged above, and the *whole number* of the paper to which each subscriber has paid precedes his name.

NOTICES.

ANTI-SLAVERY LECTURES.

Jonathan Walker, (a victim of the slave-power,) and John S. Jacobs, (a self emancipated slave,) will lecture at the following specified places and times:

Colosse, Oswego county,	Saturday,	February 19,
Union Square,	Sunday,	20
Mexicoville,	Tuesday,	22
New Haven,	Wednesday,	23
Scriba,	Thursday,	24

Will friends of the slave, at the above places, make the necessary arrangements for the meetings, and be prepared to carry the lecturers from place to place, without charge.

NOTICE.

E. D. Hudson's appointments, in company with an American slave, in Herkimer, Otsego, and St. Lawrence counties:

Bracket's neighbourhood, 4 miles from Little Falls, Herkimer county, Thursday, February 17.
Nicholsville, St. Lawrence county, Friday and Saturday 18 & 19.
Little Falls, Herkimer county, Sunday, 20.
Fairfield, Herkimer county, Monday, 21.
Norway, Herkimer county, Tuesday, 22.
Fort Plain, Herkimer county, Thursday, 24.
Newville, Herkimer county, Friday, 25.
Springfield, Otsego county, Saturday, 26.
Richland, do. Sunday, 27.
Winfield, do. Monday, 28.
The meetings to commence at 6 o'clock, P. M.

Advertisements.

Wanted.

A young Englishwoman, desirous of devoting herself to the education of coloured children, wishes to procure a situation as teacher, either in town or country. Address, postpaid, the editor of the Standard.

The Liberator and Pennsylvania Freeman will please copy.

February 3.

For Sale at this Office,

Letter to the People of the United States, touching the Matter of Slavery. By Theodore Parker.—pp. 120. Price, 18 3-4 cents.

Wm. W. Brown's Lecture before the Female A. S. Society of Salem, Mass. Reported by H. M. Parkhurst, Boston. pp. 22. Price 5 cents.

WANTED.

Two coloured female servants, one to cook, wash and iron, the other as waiter and chambermaid, both of whom are required to understand their business well. None but those having good recommendations need apply.

Inquire at this office.

Feb. 3.—2w.

FREE PRODUCE STORE,
Free Labour Dry Goods & Groceries
WHOLESALE AND RETAIL.

New goods, just received:
Fine shirting and sheeting muslin, bleached and brown.
Satin stripe. Fine 6-4 plaid muslin.
Also, on hand, heavy muslins, of different widths.
Muslin de lain, and plain, neatly figured, all wool.
Linens, warranted free from cotton.
"Manchester" ginghams of superior quality, various styles.
2d quality do. assorted patterns.
Calico, do. do.
Colored cambries and Canton flannel, assorted colors.
Bleached and brown do. do. and table diaper
Coloured table-cloths, imitations of linen.
Cotton hdkfs. assorted styles.
Long and half hose, superior and heavy.
Apron and furniture check.
Cotton twilled pantaloon stuff.
Knitting cotton, various Nos. bleached, brown, and coloured.
Cotton laps and wadding, white and coloured. Also,
Refined loaf, crushed, and pulverized sugar.
Brown sugar, good quality, of different grades, by the barrel, keg, or pound, at reduced prices.
Sugar-house and West India molasses, good quality.
Rice, coffee, and chocolate.
Superior Teas, Selected with care, for family use or stores, viz:

Poetry.

For the National Anti-Slavery Standard.

NEW JERSEY SLAVERY.

New Jersey boasts of equal laws
Of love for Freedom's cause:
Yet binds her sons with Slavery's chain,
And sells their souls for gain.

Four thousand slaves still wear the chain;—
Their fetters still remain;
How can we call this Freedom's soil,
Where bleeding brethren toil?

How can we gather round, the board,
With dainty viands stored,
When every sweet which we receive
Has made our brother grieve?

Yet men will live on sweat and blood
And tears by woman shed;
And daily rob the starving poor
Of what their hands secure.

Why should our flag forever wave
Above the plundered slave?
Why should those silken folds be stained
With blood from Afric's veins?

Those stars have changed to meteors red;—
No pleasant light they shed,
To murky clouds they should retire
To hide their baleful fire.

Our country's gallant flag behold;
Red stripes with every fold;
And on our backs behold the lash,—
Red stripes and gory gash.

Why should our savage Eagle prey
On human hearts each day?
Are these the dainties we must give;
On such food must he live?

Far better let that ugly bird
Scream for his food unheard,
Than let him tear from off men's bones
His meat, 'mid shrieks and groans.

WM. LARISON.

NEWARK, February 8th, 1848.

From Howitt's Journal.

ROUGE ET NOIR.

[From an incident in "Tom Cringle's Log."]

I.

The Slaver was burning, the sea was aflame,
And the sunset was dimmed by the blaze of the same;
"Of the slaves," said the crew, "let us take two or three,
For the rest—let them burn, let them drown—what care we?"

II.

Then the cry of ten score, in that black vessel crammed,
Arose like the cry of ten score of the damned;
Chained fast, while the growling flame fought with the sea,
Like Tiger with Lion, whose prey they should be.

III.

Some rended their bonds with the strength of despair,
And swam to the boats; but a fiercer was there
Than the Sea or the Fire, and more cruel than they;
For Man took Death's side in the terrible fray.

IV.

A young negro girl in the longboat had place;—
Through the water, close by, rose a dark, well-known face,—
When she saw it, she cried out with joy like a child,
And held down her hand to her lover, and smiled.

V.

A shot rang beside her;—he sank like a stone,
The waters were bloody, and she was alone:
She stretched out her arms and sprang into the deep:—
In the gray gulfs of Ocean those two lovers sleep.

Miscellany.

From the Boston Atlas.

PERLEY'S PARISIAN PORTRAITS.

ALEXANDRE DUMAS.

Public charity is generally developed in the United States at a meeting, with its President, Vice Presidents, Secretaries, Committees of nine and sub-Committees of three—filling up the newspapers with long strings of empty resolutions. When John Bull gives anything, it is after a good dinner, enlivened by "Rule Britannia" from a brass band, and the "hip—hip—hurra" of a red-nosed toast-master. The Germans send a pretty girl to knock at a man's door, (accompanied by a duenna,) and hold out a purse with "*Ich habe es nothig*," backed by a silver-winning smile. In Spain the beneficiaries get up a bull-fight; and Mehemet Ali extracts alms from the purses of his Egyptian subjects with the aid of a file of soldiers. But in France, that land so especially devoted to the worship of Terpsichore, charity "calls the figures" in a ball-room; and of the many given every winter, the most profitable, as well as the most interesting, is the "Ball of the Dramatic Fund." This is generally held in one of the Opera Houses, fitted up for the purpose, and strangers attend to see the literary celebrities and pretty actresses. Rachel, Grisi, and the other priestesses of Melpomene, hold their courts in the boxes, where the men of letters pay their homage; while mingling in the dance with untiring spirit, may be seen Thalia's merry servitors, headed by Dejazet and Rose Cheri. The first mentioned class are in full ball dress, several wearing jewels which a duchess might envy; but their livelier sisters are attired in all sorts of eccentric and anomalous costumes, many proving the known propensity of the fair sex to assume the habiliments of the lords of creation.

Five years since—it was my first month in Paris—I attended one of these balls, and gazed about as any young man would, who had just been transplanted from the Southern backwoods to a gay metropolis. A kind friend pointed out the most noted personages present, and when the evening was half spent, took me into the box of Madame Rachel, to whom he presented me. Reserving the Queen of Tragedy for a future portrait, I shall not now describe her, or her conversation, which was suddenly interrupted by the entrance of a tall, fashionably dressed man, who kissed Madame Rachel's hand, and was cordially received. And yet I felt a strong disposition to kick him out of the box! Why? Because, as I have just said, I was fresh from the "sunny South," and it seemed wrong for a *white lady*, of such acknowledged talent, to be so familiarly treated by a *mulatto*. Yes, the new comer was a *mulatto*, with thick lips, a frizzled woolly head, and all the peculiarities of the negro race. Luckily for him, though, he does not inhabit a "land of liberty"—his breast is covered with the jewelled orders bestowed upon him by the Sovereigns of Europe—he is a guest at their tables—he lives in a more princely style than any man in America—and all strangers visiting Paris consider it a rare favour to be introduced to this *mulatto*—Alexandre Dumas.

Dumas was born at Villers Cottorets, a small French hamlet, on the 23d of July, 1803. His mother was from the West Indies; his father was an officer in Napoleon's army, where his bravery won him a general's commission, but he died thirty-seven days before he had served thirty years—necessary in order to obtain a pension for his widow. The public treasury thus economized the widow's mite, and she had nothing but thirty acres of ground, to the proceeds of which she was soon enabled to join six hundred francs a year, the rent of a license to sell tobacco. This was obtained for her by M. de Violaines, her cousin, who was forest guard of the Duke of Orleans, now King, and by his advice Alexandre was sent to a village school, kept by an old priest, who charged his scholars sixty cents a month.

Here Dumas acquired his education, and at the age of fifteen was apprenticed to a Notary Public, in whoes office he copied deeds until he was twenty, only dreaming of some day becoming Notary General of the district. Just then the Count de Leuven was exiled from Paris by the Bourbons, and coming to reside at Villers Cotterets, Dumas became acquainted with young Adolphe de Leuven, who had just left college. He inflamed Dumas with a desire to compose pieces for the theatres, and the two young men wrote a *vaudeville* called *Un Diner d'Amis*. It was sent to a manager, but he refused to have it performed, alleging that it would certainly be hissed—a refusal that only stimulated the writers to compose another. But the literary partnership was dissolved by the return of the Leuvens to Paris, and Dumas determined to follow them. His mother sold her plot of land, giving him sixty francs, (less than twelve dollars,) and her blessing—he played a game of dominoes with the stage proprietor, and won his place. Arrived at Paris, he hired a small garret at a hotel in the Place des Italiens, and called on General Foy, who had been his father's friend, to ask for some situation which would enable him to gain his bread, until his literary labours were productive.

"What canst thou do?" asked the General.*

"Nothing," replied Dumas.

"Nothing! Why thou must know a little of mathematics, of drawing, of grammar, of Latin—in fact all those studies that every one knows?"

"No, General, I must say that I have never been a very hard student, and am deplorably ignorant."

"Diable! That is embarrassing. No matter—leave me your address, and I will see what I can find for thee to do."

Dumas sat down at a table, took some paper, and wrote. The General, who had been watching him, cried out—

"Well, well! Didst thou not say thou didst not know anything? and I see thy handwriting is splendid. That is something, and I hope will procure thee a good place."

Three years afterwards Dumas entered the Secretary's office of the Duke of Orleans, as copying clerk, and soon brought out, with De Leuven and Rousseau, a piece called the "*Chasse & l'Amour*," which had fifty representations, and brought him four francs each time. In France, literary property is regarded as the result of the most noble faculties of man, and is entitled to the same protection as any merchandise. Here in America, if a wealthy manufacturer purchases a patent right, the law enables him to recompense himself for his investment; while the editor, who pays a high price for an article, sees it copied into sheets which boast of being "cheaper than any other," without the slightest acknowledgment.

Dumas' success as a dramatic writer soon placed him in independent circumstances; but like the ancient warrior who sighed for more worlds to conquer, he was not content with the applause of the theatre, and became a Romancer. This class of writings the French claim as peculiarly and entirely their own. The *Roman du Brut*, one of the oldest works in their language, was composed in the middle of the twelfth century, and was soon followed by the *Romans de la Table Ronde*, which exercised so great an influence on the chivalry of Europe. Louis the Eleventh—that blood-thirsty monarch—is said to have amused himself from time to time, in writing some little obscene story. Anne, of Austria, introduced the gallant stories of Spain, and Madame de Scuderi penned long tales composed of heroism, scepticism, and love. Then came Mademoiselle de Lafayette, who took for her object truth and nature, rejecting the heroic bombast of the past, and composed the *Princesse de Cleves*, in the same spirit, as that in which her friend, Madame de Sevigne, wrote her letters. Fenelon, that brilliant genius of Louis XIV's court, raised the Romance to an unhoped-for dignity, by his *Telemaque*, a work which Homer and Plato combined, could not have surpassed.

With the eighteenth century came *Gil Blas*, which is to France what Don Quixote is to Spain, and Tom Jones to England. Voltaire wrote his *Heloise*, that burning story of young love, and then, after the *Virgins* of Bernadin de St. Pierre had flung its chaste light over French romance, that romance became extinguished—as the century itself was extinguished—in corruption and in vice. Democracy ruled triumphant, and the guillotine was more attractive than the purest creations of the mind.

But there was a woman who brought back hope to the lovers of French Romance—a woman whose mind opposed Napoleon, whose eye pierced to the bottom of his soul, and sounded all the most hidden depths of his heart. Madame de Stael swayed at her will a thousand varied passions, and her *Corinne* is one of the master-pieces of romance. And her *Delphine* too, where one finds the germs of her subsequently developed opinions, the romance of her own life, though her death is not there. She passed away in Paris, in 1817, and but an hour before she gave up the ghost requested to be permitted to look once more upon the sun. Her friends carried her into her garden, and there, under the shade of a favourite rose tree, she gave them its leaves as souvenirs, with words of affection, of love, of hope.

Madame de Genlis came next, that volatile woman, who instilled everthing but moral principle into the mind of Louis Philippe. The *Exiles de la Siberie* of Madame Cottin not only immortalized her, but gave to Silvio Pelico the first idea of his *Le Mie Peigioni;* and here we are, arrived at the present epoque, when romance has left its thin volumes and the shelves of circulating libraries. You will find it in the columns of the daily press, "the intellectual life of the nineteenth century—the great agent of moral civilization," as Dickens calls it.—Long and brilliant has thus been the sway of romance in France, and the most popular of its miniscering writers, by far, is Alexandre Dumas. His writings are read with far greater avidity than those of Sue, or Balzac, or even that gifted woman whose syren-like thoughts win the heart, while they destroy its purity—George Sand.

Dumas resides near St. Germain, on the road to Marley, formerly inhabited by Louis XIV. and now the summer retreat of many a literary character, among the rest Mr. Vattemare, whose system of international exchange is so much talked of. The invited goes by railroad to St. Germain, where Dumas' carriage, with richly liveried servants, is in waiting, and his blood-horses soon whirl you to the terrace before the chateau. Here you can see the old palace in which James II. died, the pavilion in which Louis XIV. was born, the house of Sully, the aqueduct of Marly, the winding Seine, and Paris in the distance. The chateau eclipses all buildings in its vicinity, and though far inferior in size to many, is probably the most beautiful structure in the world. It is built of white cut stone, exquisitely carved about the doors and windows, after the models of Jean Goujon, and is a realization, without and within, of the castles erected in the clouds, by young hearts, in their dreamy hours. There is a drawing room, gorgeous with gold and scarlet—a library, whose shelves groan under richly bound volumes—a conservatory, filled with exotics—an armory, containing gifts from sovereigns—an eating-room, furnished with carved oak, and under it a wine cellar which would tempt a temperance lecturer.

Behind the house there is a large garden, in the centre of the garden there is a large pond, in the centre of the pond there is a small pavilion, and reaching it by a small boat, you will find Dumas.—There he labours like Sisyphus, from dawn to late at night, surrounded by some half dozen *collaborateurs*. One of these is perhaps engaged on a romance, another on a history, another on a drama, another answering letters—and I have heard it said that Briareus, with his hundred arms, could not write as much as Dumas composes; while old Boreas himself would be exhausted if he attempted to follow his improvisations. Say, for instance, that a historical romance is ordered for some newspaper. Dumas sends a young man to ransack the Royal Library for notes illustrating the epoch. These are read to him at night, when he has gone to bed tired out, and the next morning one of his *collaborateurs* receives the plot. When he has worked it up, Dumas hears it read, ordering additions and corrections. This is done two or three times, and then he copies it out for the press; for every line that appears under his signature goes to the printer in his own hand-writing. A fine large round hand it is, too, remarkably clear, and never degenerating in neatness at the close, as most men's do.

Dumas' pen is mortgaged to the *Presse* and *Constitutionnel*, to each of which he agreed, some two years since to furnish nine thin volumes, for five successive years—receiving upwards of $12,000 per annum. He has also the profits arising from their subsequent publication in book form, and the representation of his dramas. Not long ago, he was one night at the theatre, superintending the rehearsal of one of his dramas, and complained that the stage was too small. "Build a theatre for yourself, and make me stage manager," said the master carpenter—in eleven months the *Theatre Historique* was opened. It surpasses any theatre in the world in the historical correctness of its costumes and richness of decoration, and only represents Dumas' original pieces. Some of these are derived from his works, others translated, and he has just rendered to the Parisians the burning words of passion, of love, of hatred, and of glory, spoken by the bard of Avon, in all their original sublimity.

To give even a brief sketch of Dumas' romances, would be a year's labour. *Monte Christo* stands unrivalled, unless it be by the *Memoires d'un Medecin*, which describes the fall of Bastile, the Directory, the Empire, and the Restoration. The *Vicomte de Bragelonne*, now published in the *Siecle*, is full of interest and emotion, and a remarkable book, though replete with improbabilities.

His travels in Italy and Syria all are familiar with, and, like his recent work on Spain, give a more correct idea of the country than could be accomplished by the most laboured deleniations. He visited Spain in the suite of the Duke de Montpensier, and his personal appearance, sparkling wit, and generous extravagance, created a great sensation at Madrid. He was serenaded, saluted by applause at the theatres, and had his praises chanted by all the many poets. None of these ovations are mentioned in his book, in which a mere narration of the amusing personal adventures of his friends serves as a canvas on which to give vivid sketches of national peculiarities and manners. He was enabled, while in Spain, to indulge his love of dress and gallantry—vices to which he is much addicted—and on his return found that his servents had plundered his house and wine cellar most unmercifully—yet such was the sale of his book, that the voyage was a clear gain of nearly four thousand dollars. "There is only one country I wish to see," said Dumas last spring, as we were taking a cup of coffee together one day on the Boulevard. "And what country is that," I asked. "America." "Come over, then; it is but a fortnight's journey." "The distance is nothing, but the idea that I might be insulted on account of my complexion, is a sufficient barrier to keep me away. Why, Sir, I was on my way to St. Germain one day in the cars, and though my knowledge of English is imperfect, distinctly understood a lady to say, that in the United States I would be expelled from the car."

* The French use the second person singular in speaking to near relatives or intimate friends. It is also customary to Thee and Thou servants and children.

From the Literary World.

EUROPEAN PIRACY OF AMERICAN BOOKS.

A late number of the London Athenæum gives an account of an impudent exploit of book buccaneering which has recently been performed in Germany. Some German literary corsair has, it seems, boarded the home craft, known as Mrs. Sedgwick's "Poor Rich Man," and altered its register so as to make it hail from Hamburgh. In a word, the plunderer has changed the title, and by striking out the word "New York," wherever it occurred in the story, and substituting "Hamburgh," with its streets and localities, has taken the credit of *originality*, instead of getting a halter for his rascality.

A valued correspondent in England, also, sends us an account of book operations in England, characterized by a similar spirit, Mr. Emerson being the sufferer in this instance.

It seems that Mr. Emerson's Boston publishers (James Munroe & Co.) wishing to give Emerson's writings the advantage of the present popularity of the author in England, supplied a London house with a stock of his books. After they had been extensively and expensively advertised by the house to which they were consigned, another English publishing house, following the example of *our* countrymen, printed the work, with as little scruple as it could be done by anybody in this country, (meaning by that "anybody," the *honest* public at large; for you may as well attribute the Mexican war to General Taylor, as hold the booksellers accountable for carrying on this public war against sound morals). "No wonder (writes our indignant friend) that American authors are half beggared! No wonder that our aspirants for literary fame give up, discouraged at the outset, when their manuscripts (at the mercy of publishers in England) are turned away by the American publishers—for why? Because it is more for their interest to reprint! No copyright, no outlay for brains! Poor Emerson! while the fruits of former efforts seemed just maturing for him to grasp, he moves about a strange country as the lecturing, travelling advertiser of his own wares, in the hands of others to mutilate as they please, and sell under his name for their own benefit."

Truly this is the age of Progress, and we are a highly civilized people! Why should we not be? Cheap literature! cheap civilization!

THE EDUCATION OF IDIOTS.

A Berlin letter in the Providence Journal verifies the reports we have had of the success of this great experiment:

In the upper part of the building devoted to this institution, is a school for idiots. Here a no less wonderful process is going on, viz: the partial restoration of that intelligence, a spark of which seems to slumber latent in the organization of the most imbecile of our species. Music is one of the means employed in this mental recreation. As I entered the room some of the unfortunate little children were singing, with the accompaniment of the piano, played by their instructor, and appeared to sing with ease and pleasure. One of them exclaimed when an agreeable melody occurred, "ach! das is hubsch," (ah, that is pretty.) Those in the lowest stage of imbecility, sat rocking themselves in their chairs, with the actions and looks of apes or kangaroos, but all seemed to be more or less attracted by the music. When these children first enter the institution, they are literally animals, not indeed even possessing the sagacity or the instinct of the higher irrational creation.

They leave the institution, with sufficient intelligence to attend to their own wants and necessities, to deport themselves with decorum, to follow simple occupations and trades, and to find many sources of intellectual happiness which raise them immeasurably above the brutes, and give them a claim to the dignity of human nature. It is said that after a certain period of instruction in this institution, the form of the head changes, the forehead grows more prominent and rounded, and the eye acquires more meaning and fixedness of expression. The son of a nobleman, who came to the school some years ago, a total imbecile, is now, it is said, almost fit to commence an ordinary education. Of course all cases are not so successful as this: but how benevolent and wonderful a scheme, thus to recover a fellow-being to his own rank in the scale of existence, to lift him from his imbruted posture to stand erect like a man, to rouse in his obscure and confused apprehension, new feelings of affection, new ideas of existence, new sources of enjoyment, to make him in fact a creature, not merely of senses, but of ideas. I can conceive of few efforts more directly benevolent, more worthy of admiration and sympathy, more assimilated to the office and work of God.—Institutions like these are established in every province of Prussia, and form a part of that grand system of education, which, with all its mechanical, constrained, and illiberal features, is still perhaps the most perfect which the world has seen, and will, in the end, gradually effect the political and religious emancipation of Germany.

From the Literary World.

CHARLES LAMB'S LIBRARY IN NEW YORK.

"And you, my midnight darlings, my folios, must I part with the intense delight of having you (huge armfuls) in my embrace; must knowledge come to me, if it come at all, by some awkward experiment of intuition, and no longer by this familiar process of reading?" ELIA.

Gentle Elia, when he dreamed that there was but one city in the world deserving to be called "THE Town," could never have conceived that Bartlett & Welford's would be thronged by Broadway loungers, curiously conning over his cherished volumes. Yet it is even so. These books, which Lamb so loved that they seemed a part of himself, have been plucked from the smoke of London, deracinated from the pavements of Cockneydom, and now they are in the Astor House, all written over on the margin by Coleridge, and Southey, and Lamb himself. What will their fate be now? Who, amid the ever-changing fortunes of American families, will keep the herd together in a library? Their destiny is now most assuredly to travel over the continent. Some to be dog's-eared in Oregon, some to grow crisp of cover in Labrador, some to be freshly bound in leather from a Californian bullock, some to follow annexation, and be shelved in time in the "Society Library" of Mexico.

In the next century, some book collector may attempt to bring them once more together; and confident that the "Literary World" will be preserved till that time in all public libraries of the continent, we have subjoined a correct list for the benefit of the bibliopole of a hundred years hence.

During the long illness of Miss Lamb, the collection of books that had formed the solace and delight of her brother's life, met with neglect and partial dispersion among his friends; at her death, the following volumes were selected from the mass as worthy of preservation, from containing notes, &c. by the late possessor, and the remainder destroyed—so that no other such opportunity *can* offer to the admirers of C. Lamb, for securing a memento of their favourite author. The notes, remarks, &c. referred to and quoted in inverted commas, in the following list, are warranted to be *all* in the autograph of Lamb, (except when otherwise mentioned,) and it will be seen that many of his most favourite works are there; no attempt has been made to re-clothe his "shivering folios;" they are precisely in the state in which he possessed and left them.

MADAME LAFARGE AGAIN.—From the depths of her ignominy and solitude has that restless, unquiet spirit found the means to inflict a deep envenomed wound upon the man whom she persists in denominating her *murderer*. It appears that she has been devoting the whole of her time of late to the study of medicine—and among other scientific works which have fallen into her hands, those of Orfila, the great medical authority whose testimony upon her trial turned the balance of justice against her, have met with her most serious attention. It appears that on rising from a steady and calm perusal of these works, she has discovered the most gross and flagrant contradictions, not only from one work to another, but no less than seven in the same volume! Hereupon she has written a triumphant letter to her enemy, in which she taxes him with ignorance and uncertainty, and asks how he dares thus to trifle, as he has done, with the *lives* of the living and the *reputation* of the dead? She has taken fresh courage from this discovery, and has risen at length from her bed, consenting to don the prison clothes and take an office in the prison. She has chosen that of waiting on the sick, and is unremitting in her attendance at the infirmary. What an extraordinary coincidence with the Marchioness de Brinvilliers!—*Paris Correspondent of the Atlas.*

THE COOLEST IMPUDENCE.

The Barre Gazette tells this capital story:

We have heretofore related several anecdotes of Geo. White, who once had a wider notoriety as a thief than any other man, and who was an inmate of almost every jail and prison in this Commonwealth. Another one has recently come to our ears, from the most authentic source, and deserves a record.

White was once arraigned, for stealing, before a court over which Judge Sedgwick, (from whose lips the story comes,) presided. James Sullivan was then Attorney General, and argued the case for the Government. In the course of his speech, one of the jury, leaning forward, rested his elbow on his knee, and covered his eyes with his hand. White rose up in the bar, and, addressing the speaker, said:

"You may as well stop, Mr. Sullivan; you have talked one of the jury to sleep!"

Sullivan, who was quick and passionate, turned to the bar, exclaiming, with much vehemence:

"You thief! Your forehead bears the letter T, which stamps your character"—and then proceeded to lecture him most severely for his frequent arraignments, not forgetting to tell him of the nine indictments then pending against him at the court. The whole audience was aroused to the highest pitch of attention, by this singular scene. White stood as unmoved as marble through the stinging reproof of the Attorney General, and when it was finished, quietly remarked:

"You may proceed with your argument, Mr. Sullivan: *you have waked him up!*"

The audience was convulsed with laughter. Judge S. remarked, that he never in his life found it so difficult, as then, to maintain the dignity that belonged to his judicial station.

From the Commercial Advertiser.

ENGLISH AND AMERICAN WOMEN.

No one who has been abroad, can fail to witness the physical feebleness of American women in the higher classes, in comparison with the women of England or the continent. With equal intellect, sprightliness, and health in childhood and early youth, and with more of beauty; at the very time when the health should be more firm, the intellect brightest, and beauty in the ascendant, as he has seen it in other lands, the observer remarks the American women to have failed. An intelligent physician said the other day that "every fourth woman kept her *good health* till she was forty; every four hundredth woman her *good looks*." Without insisting upon the truth of so broad an assertion, the fact is universally admitted, that American women become prematurely old. Allowing all that is said about the influence of climate, diet, dress, and early cares, &c. in producing this, there is still much wanting—much that is unsolved, bringing about so universal and disastrous a result. I believe this will be found to be in an injudicious early education, and in this almost alone. The childhood of English and French women is spent in play; their girlhood in physical and mental exercises combined, the former always taking the precedence, and always insisted upon, even if it to be the entire neglect of the other.

The English girl spends more than one-half of her waking hours in physical amusements, that is, in amusements which tend to develop, and invigorate, and ripen the bodily powers. She rides, walks, drives, rows upon the water, runs, dances, plays, swings, jumps the rope, throws the ball, hurls the quoit, draws the bow keeps up the shuttlecock, and all this without having it forever impressed upon her mind that she is thereby wasting her time. She does this every day, until it becomes her habit, which she will follow up through life. Her frame, as a necessary consequence, is larger, her muscular system better developed, her nervous system in subordination to the physical, her strength more enduring, and the whole tone of her mind healthier. She may not know as much at the age of seventeen as does the American girl; as a general thing she does not, but the growth of her intellect has been stimulated by no hot-house culture, and though maturity comes later, it will last proportionably longer. Eight hours each day of mental application, for girls between the ages of ten and nineteen years, or ten hours each day, as is required at the school of which I have spoken, with two hours for meals, one for religious duties, and the remainder for sleeping and physical exercise, are enough to break down the strongest constitution.

Stimuli may enable the physical energies to apply what is needed until the end of the course—the stimuli of competition, ambition, praise, reward, and constantly aroused enthusiasm—but where then is the stock of health which should have been laid up during these years for a whole life? Exhausted—gone. The frame not half developed, the muscular powers feeble, the strength infantile, the vital system impaired, the nerves shattered, with what prospect for a wife or a mother does the girl enter upon life?

Gleanings from Foreign Publications.

ROBBERY OF THE "STABLE AT BETHLEHEM."—The large silver star sunk in the place supposed to have been the site of the manger where Christ was born has been stolen. The Latins and Greeks accuse each other of the robbery.

AN ENGLISH BISHOP IN CHINA.—It is intended, as soon the necessary arrangements can be made, to found a new bishopric somewhere in the Chinese seas, probably at Victoria, Hong-Kong. Toward the funds for this purpose there is at present upward of £18,000 in hand (£5,000 of which is for a college, granted in part by anonymous donors, and the remainder collected under a pastoral letter by the Bishop of London.) The remaining sum necessary is to be collected by voluntary subscriptions, about £20,000 being required before the consent of the Government for the foundation of a new See can be expected.

The Cholera has disappeared at Constantinople.

According to the Almanac for 1848, published by the Academy of St. Petersburg, Russia in Europe, contains a surface of 90,117 square miles, with a population of 54092,000 individuals; the Kingdom of Poland an extent of 2.320 square miles, with 4,850,000 inhabitants, and the Grand Duchy of Finland. 6,844 square miles, with 1,547,702 inhabitants.

NORWAY: CHRISTIANA.—A large fire broke out on the 28th of December in the city of Drontheim, and destroyed twenty-three houses. The loss is estimated at 27,690f.—*Brussels paper.*

The number of steamers that entered the port of Hamburg in 1843, was 332; in 1845 it was only 295, and in 1847 the number had increased to 410.

According to the *Times* the Astronomers of Pulkova have ascertained the existence of a third satellite of the planet Uranus.

MR. LAYARD AND HIS RESEARCHES AT NINEVEH OR NIMROOD.—At the ordinary meeting of the Royal Institute of Architects, on the 10th, instant, Mr. Tite introduced Mr. Layard, who, in some remarks on his recent researches, stated that the date of the ruins discovered was still a mystery, but there could be no doubt of their extreme antiquity. He would afford them one proof of it: the earliest buildings in Nineveh were buried, and the earth which had accumulated over them had been used as a burial-place by a nation who lived seven hundred years before Christ. Probably the buildings dated from 1,200 years before Christ.

The rooms were lined with slabs of marble, covered with bas-reliefs, such as those now in the British Museum, which were joined together by double dovetails of iron. The doorways were flanked by winged figures of greater height than the slabs: on all these figures was the mark of blood, as if thrown against them, and allowed to trickle down. The walls were of sun-dried bricks, and where these showed above the sculptured slabs, up to the ceiling, they were covered with plaster and painted. The beams, where they remained, were found to be of mulberry. That the slabs should have been preserved so long puzzled many.

In truth, however, the bricks being simply dried in the sun, in falling had returned to earth, and had thus buried the tablets and protected them. The buildings, he said, were provided with a complete system of sewerage. Each room had a drain connected with a main sewer.—Mr. Layard then proceeded to say that in the midst of the ruins he had discovered a small chamber, formed of bricks, regularly arched. The bas-reliefs sent over by him were, in many cases found in positions showing that they had been taken from other buildings and refused: the sculptured face of the slab, for example, was turned to the wall, and the back re-worked.—*Builder.*

THOMAS CARLYLE ON RAGGED SCHOOLS.—At a meeting of the Committee of the Dumfries and Maxwelltown Education Society, held in Dumfries on Monday week, the following letter was read from Mr. T. Carlyle:

CHELSKA, 31st December, 1847.

"*Dear Sir:*—I readily contribute my mite to your Samaritan project, and wish it good speed with my whole heart. In your locality, I believe it is much called for, as indeed in most other localities, in these miserable times.

"Ragged schools are not known to me except by public rumour, nor that scheme of *visiting* which you propose; but the very definition is a recommendation for such attempts, and awakens in every bystander the wish to see them everywhere faithfully tried. For it is very certain man *can* teach and guide another; men possessed of some knowledge and virtue *can* impart thereof to others possessing less or none. And if they never come in contact in practical constant communination with one another, they cannot even have a chance to accomplish this, which is the summary of all social duties, everlastingly binding, whether it be done or not, and the greatest benefit, properly the one benefit, that man can do to man in our world.

"Ragged schools, with a good effectual schoolmaster, who did not stand by his horn-books, and slates, and copybooks alone, but could frankly lay open a wise, hearty, healthy, human soul, to ignorant, dirty, encumbered little human souls—such an arrangement I could fancy to be the most excellent of all devices for your object. And as to that of *visiting*, I well remember reading Dr. Chalmers's development of that scheme, as practised by him in Edinburgh, and feeling that it was full of really practical sense—that if there was any plan of getting the work done, this, beyond all others, was it. May you prosper well; attract whatever is modest, and willing, and effective around you to co-operate; and see, if slowly, yet certainly, good fruit attend your husbandry.—One other wish I will utter, that you may have virtue given you to follow that invulnerable precept: *Let not thy right hand know what thy left hand doeth!* A precept very difficult to follow in your peculiar circumstances, but one which all men, in all circumstances, can in some manner follow, and which no man departs from without fatal damage to his enterprise, as many low-spouting "Mechanics' Institutes," Bible Societies even, and Exeter Hall labours of love," may, in their present ruinous state, after such assiduous beating the drum, will testify to us!

"Believe me, dear Sir, yours very sincerely,
"T. CARLYLE."

FEMALE LEGISLATORS.—Two ladies are members of the Prussian Diet, and have a right to take their seats, and vote, among the nobles. They are the Princess of Sagan Talleyrand, formerly the Duchess of Dino, and the Countess Kielmansegge; these ladies have only availed themselves of their rights by proxies.

CLERICAL PAY.—There are eighty-six beneficed clergymen of the Church of England receiving less than 3s. per day, eight of whom have only 1s. 3d. and one actually 6 1-2d. per day. This certainly seems to be an application of the principle of minimising the goods of the smaller men. But then how amply is the precept practiced already of giving much to those who have more than they need! Another Bishop, with £5,000 a-year, an episcopal palace, and all the paraphernalia of worldly pomp, is given to a church not poor in rich dignitaries, as a set-off against his eighty-six beneficed clergy at from 3s. to 6 1-2d. per day. Then £60,000 for building a new palace for the Rochester—a poor Christian teacher, who has for years been striving on a pittance of £7,000 or £8,000 a-year!—stands out in bold relief beside the eighty-six clericals. Given, a new Bishop, how many of such parochial clergy would he make? This is a sum in arithmetic, which the people cannot work too often.

Manchester Times.

AN IRISH LANDLORD.—Lord Dufferin, at a dinner given last Thursday to Mr. Howe, one of the agents of the Dufferin estates in the county of Down, gave the following sketch of an Irish landlord, among other very clever remarks made by his lordship on returning thanks for his health having been drunk: "An Irish landlord is unlike any other landlord under the sun. He lives in a peculiar atmosphere of his own. The daily conditions of his life and the occasional conditions of his death are totally dissimilar from those of other men. He is a complete genus of himself—an erratic body in the social system. He may be described as an individual who does not get rent; as a well dressed gentleman, who may be shot with impunity, the legitimate cockshy of the immediate neighbourhood; a superficial index, by which to mark the geographical direction of the undercurrent of assassination; a cause of bewilderment to coroners, and of vague verdicts to distracted juries; a subject for newspaper paragraphs, and a startling text for leading articles."

The *Exeter Gazette* excuses itself from publishing President Polk's message, on the ground that "it measures 15 feet 3 inches in length of an ordinary newspaper column."

Dr. Hampden, whose establishment in the See of Hereford has made so much noise, is a native of the Island of Barbadoes.

The *Oxford and Cambridge Review* says the practice of Confession is obtaining to considerable extent in the Church of England.

A few years ago a painting by Rubens, "The Wise Men of the East," was sold at a sale at Ilford, in Essex, for £2; subsequently it was sold for £5,000, and is now at Arundel-castle.

DEATH OF A VETERAN.—Captain Robert Haley Judd, R.N. the last survivor of the battle of Bunker Hill, and one of the few survivors of the glorious 1st of June, expired on the 29 ult. at his residence at Cheltenham.

A SENSIBLE LANDLORD.—At the recent rent audit of the Marquis of Downshire, at Great Shefford, the noble marquis expressed his anxious wish to assist his tenants by every means in his power, and offered to provide at his own expense any new kind of implement they might select, which should be for the use of the tenants generally; or, if they thought it would improve the breed of their horses, he would send a Suffolk horse for their use. The marquis also gave permission to all his tenants "to shoot or sport" over their farms, and directed that all ash and elm trees which were damaging their farms should be cut down, empowering them also to grub up any hedge-rows which might be inconvenient on their farms.

NEW DEPARTMENTS IN THE ROYAL HOUSEHOLD.—Two entirely new, and somewhat novel, departments, have just been added to the household establishment of the Sovereign. One is called the "Millinery and Dress-making," and the other the "Artificial Florist Department." Two female Parisian *artistes* have been imported to superintend the former, so that the dresses, &c. of her Majesty may be "made up at home." The artificial flower-maker has been in great request during the festive season, at Windsor Castle, in making bouquets for her Majesty and the infant princesses, and ornamental nosegays for the royal table. It is considered that, by these new arrangements, a great saving will be effected in the expenditure of the Queen.

LOLA MONTES.—A letter from Munich says: "It appears that Lola Montes is increasing in favour at the Court of Bavaria. The Queen has conferred on her the order of St. Therese, and calls her 'My dear Countess,' and admits her into her intimacy. The ladies of the Court, of course, feel it their duty to caress the favourite; and in fact she has all the world at her feet. The style of luxury in which she lives passes all bounds, nothing equal to it having ever been seen at Munich, even at the royal palaces. The whole of her sleeping chamber, even the walls and ceiling, are hung with guipure lined with rose-coloured satin. The mantle-piece is of Sevres porcelain painted by the first artists. The furniture is of the time of Louis XV. enriched with gold and silver. A description of her dining-room would exceed those in the Arabian Nights' Entertainments, and we shall content ourselves with stating that the service is of massive gold, bearing the arms and coronet of the countess. To this is joined a revenue of 156,000f. which is attached to her title, and of which nothing can deprive her."

ATROCIOUS ACT OF THE DEAN OF BRANDENBURG.—The Manheim Gazette states that M. d'Erstieben, Dean of the Chapter of Brandenburg, and head of the forty nobles of that province, who addressed the famous address of loyalty to the King, is to be prosecuted for having taken a poor peasant, who had frightened his horse, and ordered him to be hung up by the legs in the stable of his castle. The man would, in all probability, have perished, had not M. d'Erstieden's daughter gone in the night time and had him cut down.

SHAKSPEARE.—In noticing a new life of Shakspeare, by Mr. J. O. Halliwell, the *Examiner* adverts to some "pleasaunte topics," as follows:—"The book contains much documentary matter, illustrative of the poet's history if not directly forming part of it, which is now made public for the first time. They are chiefly the result of a more thorough search into the chests of manuscripts (hitherto imperfectly explored) preserved in the council chamber of Stratford-on-Avon, and of more careful examination in the record offices here; and they establish several extremely curious facts connected with the Shakspeare and Arden families. The poet's ancestors, on the mother's side, appear to have been landed proprietors of long standing in the country; and his father, though Mr. Halliwell settles the point of his inability to sign his name, was not only the son of a substantial farmer, but himself a most thriving burgess. Towards the latter end of his life, however, (when the poet was a lad from ten to fourteen years old,) Mr. Halliwell confirms the suspicion that his circumstances had become straitened; and his ample and very curious details throw strong light upon the probable environments of the poet's youth. On the question of the trade for which John Shakspeare had designed his son, the biographer inclines to Aubrey's statement; his suggestions in the matter of the marriage with Anne Hathaway are valuable; and there are many old-fashioned admirers of the poet, less squeamish than recent idolaters have shown themselves, who will rejoice to find Mr. Halliwell's excellent authority, on the side of the pleasant old deer-stealing anecdote. The main incidents of Shakspere's London life, as heretofore established by Mr. Collier's and other researches, are confirmed by this new examination; and proper importance is given to cotemporary allusions, not always weighed or considered as they ought to be. Shakspeare's early trading transactions and money investments in Stratford receive additional illustration; and letters are quoted on which Mr. Halliwell is entitled to hazard the conjecture of his having steadily increased his capital by lending out money at interest. He was also a dealer in malt and other matters. Among the remarakble documents quoted, is a declaration filed by him against a debtor named Rogers, for £1 15s. 10d. for malt sold and delivered at several times. Agreements, purchases, fines, indentures, mortgages, and all manner of legal memorials attest his worldly substance and importance in the latter years of his life.

"OLD WHITEY."—Such, it appears, is the name of General Taylor's horse—the animal invulnerable to Mexican bullets. At a recent triumphal procession, "Old Whitey,"—by express desire—bore his master: when, as we learn from the American papers, "the frenzied enthusiasm" of the people showed itself in robbing Old Whitey's "flowing mane and tail." It would thus appear that human noodles, like woodcocks, are sometimes caught with horse-hair.—*Punch.*

RESPECTABILITY IN SAUSAGE-MAKERS.—A fellow at Clerkenwell was accused of taking filthy carcases to a cert